

Amalgamation 1926

## AFRIC MARRIAGE BAR

NEW ANTI-NATIVE EQUALITY  
PROPOSED BY SO. AFRICAN  
UNION

Cape Town, N. S., April 7, 1926.—  
A bill has been introduced in Parliam-  
ent prohibiting intermiscegenation  
between European males and native  
females under penalty of six years in  
prison and 15 lashes. The bill would  
provide imprisonment without lashes  
for the woman.

Native female means any female,  
both of whose parents were or are  
natives. The act does not apply to  
colored people.

## Anti-Miscegenation Bill In Africa

CAPE TOWN, S. A.—A bill has  
been introduced in Parliament pro-  
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## MR. BROWN BEATEN AS ESCORT IS MISTAKEN FOR WHITE

Mr. Riley Brown, a prominent colored man, employed at the County Club of this city, and Miss Johnson, a young colored woman were assaulted Wednesday night on Fourth Avenue between Seventeenth and Eighteenth Streets, it is alleged by a police officer and white men.

Miss Johnson arrived in the city Sunday night from her home in Montgomery, and comes from a respectable family of that city. She is very fair in complexion and it is stated that she was mistaken by officers to be white, and without getting the information from Mr. Brown or Miss Johnson, it is charged that the officers proceeded to beat the men up almost without warning.

The incident has created a sensation and much speculation is going the rounds because of the uncalled for attack. It is stated that Miss Johnson insisted that she was a Negro woman, but the white officers and other white men protested and said she was a white woman. They were arrested and carried to the police station, where it is stated, by mere accident a Negro man known to the officers, identified Miss Johnson as colored.

It is thought that legal proceedings will be taken. Miss Johnson has already reached her father and the family is indignant. Both Miss Johnson and Mr. Brown state that action will be taken immediately.

Alabama.

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## Social Equality After Dark

Helena, Ark., P.N.S.—Mrs. Addie Reed, was held by the police Friday on a charge of assault with intent to kill following a knife attack upon E. H. McKinley Thursday night at her home. It is said that McKinley, an employee of the Chicago Mill and Lumber Company, went out for a "large" evening among the more-or-less prude "brown kin" dames of the district, and somehow landed in Mr. Reed's home. She is said to have resented the presence of McKinley and was indignant when he stated his mission and ordered him to get out.

Arkansas.



# WHITE GIRL REFUSED LICENSE TO MARRY HIGH CASTE HINDU

SAN FRANCISCO. — Miss Lillian May Roberts, a student at the University of California, has been refused a license to marry Potha Singh Amrister Gill, 23-year-old University of California senior and son of a high caste Hindu. Miss Roberts had overcome parental objections to her choice only to find the county clerk here adverse to issuing a marriage license to a Hindu. Gill met the girl while boarding at her home. He is the son of a wealthy Hindu magnate in the Punjab, India. "I love him. I will marry him; we will find a way," said Miss Roberts.

# PLAY MIXED MARRIAGE LAWS

San Francisco, Calif., March 5.—An emphatic demand that every state in the Union be compelled to give legal sanction to marriages between the races was cheered to the echo by the California branch of the National Women's Party gathered in the exclusive Fairmont hotel here last week to celebrate the birthday anniversary of the distinguished civil liberties advocate, Mrs. Susan B. Anthony.

In a bitter denunciation of race prejudice, Miss Charlotte Anita Whitney, nationally known lecturer on women's rights, scored the white

women of the country for failing to take up the battle against anti-mixed marriage legislation. Amid outbursts of applause from leading members of the California branch the white woman voiced a strong plea for the wiping out of restrictive legislation.

## Defends Inter-marriage

"If a full grown man and woman wish to live together as man and wife," she insisted, "it is only decent to allow them to do it, no matter what their color."

"Our laws forbidding inter-marriage of the races reduce the colored girl to the level of a dog and deprive her of that respect that should be accorded every human being. They leave her without the redress of wrong that is given to every white woman."

"It is simply our own fear complex that makes us avoid this question of interracial marriage. The Constitution recognizes the citizen, and has nothing to do with race or color. It will be years before we have courage to declare for complete suffrage, state by state. And the result of our timidity is the present inter-marriage legislation."

## Scores Race Prejudice

"What Price Freedom" was Miss Whitney's subject. Describing the work of Mrs. Susan B. Anthony, who was an associate of Frederick Douglass, she scored the disfranchisement of the women of the Race in the South. "Mrs. Anthony worked for universal suffrage. She paid the price for sponsoring it. We should not rest until we have it. At this very moment one-tenth of the women of our country are not enfranchised."

A nation-wide campaign by what is already being feared in political circles as a powerful women's bloc may be launched to fight inter-marriage legislation as the result of last week's demonstration. Cheap politicians who have been dodging the issue will find their bluff called.

These women know that the arguments against mixed marriages are bunk. They know that mixed marriages almost never figure in the divorce courts, while the dockets are crowded with white mismatings. They are determined to fight for fair play and to denounce every chicken-livered politician who stands in their way.

# SHIFTS RACIAL IDENTITY; WEDS GIRL OF COLOR

Sacramento, Calif., July 9.—George Riola, a white man, testified that he had represented himself as a man of color in order to marry a girl of color. Riola, a member of our race, during his trial for alleged failure to provide necessities for his twin sons by the woman.

Riola was given a suspended sentence of six months in the county jail and ordered to pay \$30 per month for the support of the twins.

Riola announced that he now intends to petition the court for annulment of the marriage. Marriages between white and dark persons are prohibited by the state law.

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## Senator Introduces Intermarriage Bill

A bill prohibiting the intermarriage of colored and white persons in the District of Columbia has been introduced in the Senate by Senator T. H. Caraway, Democrat, of Arkansas. It was referred to the Committee on the District of Columbia.

The terms of the bill make it unlawful for any colored and white persons to intermarry in the District of Columbia. It makes the issue born of any such marriage illegitimate.

Any minister or other person authorized to perform a marriage ceremony, who shall marry a white and colored person in the District of Columbia, according to this bill, shall be deemed guilty of a felony.

The bill would also make unlawful for any intermarried couples of white and colored persons to reside in the District of Columbia. Such intermarried couples as have already established residence here would be exempted from the provisions of the bill, but should they remove from here, they would be prohibited from returning for the purpose of reestablishing residence. Colored and white persons living in the District of Columbia, who leave for the purpose of evading the provisions of this bill by intermarrying, are subject to all of its provisions.

Any person violating any section of this bill would be deemed guilty of a felony and upon conviction would be subject to a fine of not more than \$1,000 and imprisonment for a period of not less than one year nor more than five years.

# BILL WOULD BAR MIXED WEDDINGS

Washington, D. C., Jan. 15.

A bill to prohibit intermarriage between the races in the

District of Columbia was introduced this week into the United States senate by Thaddeus H. Caraway (Democrat) of Arkansas. The bill which makes bastards of the children born of a mixed marriage in the District, and makes it a felony for any minister or justice of the peace to marry any white person to a member of the Race, was read twice and referred to the committee on the District of Columbia. A fine of \$1,000 and imprisonment of not less than one year are the penalties attached to the bill.

If a member of the Race defies the proposed law and marries a white person, he or she will be driven out of the District. If the marriage takes place outside of the District, the couple will not be allowed to live in the District of Columbia. Persons resident in the District who go outside to get married cannot escape the penalties of the bill, for it is especially provided that in that case the couple shall not be allowed to resume residence. The bill is not retroactive.

### Barred From District

The bill in full states that "hereafter the intermarriage of a member of the 'Negro or black race' with a member of the Caucasian or white race in the District of Columbia shall be unlawful.

"That it shall be unlawful for any persons so married to reside in the District of Columbia; provided that those who are thus intermarried and have heretofore established a residence in the District of Columbia shall not fall within the provisions of this act and be subject to its penalties; provided, however, that should such persons so married remove from the District of Columbia they are hereby prohibited from returning for the purpose of re-establishing a residence in the District of Columbia.

"That any such marriage hereafter contracted in the District of Columbia shall be null and void, and the issue born of any such marriage shall be illegitimate.

### Hits Ministers

"That any person residing in the District of Columbia and whose marriage is forbidden by this act who leaves the District of Columbia for the purpose of evading the provisions of this act and intermarries with another whose intermarriage is hereby forbidden in the District of Columbia is hereby declared to fall within the provisions of this act and to be subject to all of its provisions,

and upon conviction shall be punished as hereinafter provided.

"That any minister or other person

authorized by law to perform a marriage ceremony who shall in the District of Columbia knowingly perform a ceremony intended to unite any person of the Negro or black race to any person of the Caucasian or white race shall be deemed guilty of felony, and upon conviction shall be punished as hereinafter provided.

"That any person violating any provision of this act shall be deemed guilty of felony and shall upon conviction be subject to a fine of not more than \$1,000 and imprisonment for a period of not less than one year nor more than five years."

Senator Caraway, through his bill, encourages the bastardizing of children, and wants to introduce customs of concubinage in the North on the same plan now prevalent throughout the South. Mothers of illegitimate children will have no recourse in courts. Unlike the Filipino bill fostered by Governor General Leonard Wood, the Caraway bill carries no rider of \$2,000,000 to provide care for the illegitimates.

## INTERMARRIAGE BILL TO BE HIT BY THE N. A. A. C. P.

The National Association for Advancement of Colored People, looking for the national measure to abolish intermarriage between the races, following the Washington Eagle has hit upon the Caraway bill and will make a fight to defeat it. All branch associations throughout the country have been notified.

The bill provides that white and colored persons shall not marry in the District of Columbia. It makes it unlawful for persons so married to reside in the District, and for those so married and not residing in the District to return to the District after leaving it.

There is a penalty attached to the bill of not more than \$1,000 fine and imprisonment for not more than five nor less than one years. Marriage, according to the National Association, should be a matter of individual choice.

## N. A. A. C. P. Plans War on Anti-Inter- Marriage Law

The National Association for the Advancement of Colored People has notified its branches throughout the United States of the bill introduced in Congress by Senator Caraway of Arkansas which would prohibit the intermarriage of Negroes and white people in the District of Columbia and make it unlawful for persons so married to reside in the District or for those so married and now residents to return to the District for residence if, they leave it. The penalty prescribed for anyone violating any of the provisions of the act is a fine of not more than \$1,000 and imprisonment for not less than one year or more than five years.

N. A. A. C. P. Branches are called upon by the National office to send telegrams to the Senators from their State, and to induce prominent white and colored people to send letters and telegrams demanding that the bill be opposed. Branches of both white and colored publications are to be urged to denounce the bill editorially, and churches, lodges, fraternal bodies and political clubs are to be asked to pass resolutions denouncing Senator Caraway's measure.

The bill is numbered S2100 and all communications to senators should mention it by number.

The N. A. A. C. P. gives the following reasons for opposing all such measures:

1. That marriage should be entirely a matter of individual choice between persons who are eligible to enter the marriage contract under the general laws of the land.

2. That the Negro cannot in self-respect consent to have himself written down in the statute books as something outside and beneath the human race.

3. That every such law sweeps away from colored girls and women the protection, legal recourse and remedy, where white men are concerned, to which they are entitled as well as other girls and women.

4. That the enactment of such laws does not stop intermixture but sets the stamp of legal approval upon concubinage, bastardy and the degradation of colored women, deprived of the protection of matrimony.



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Europe.

## Ask Justice For Children Of Mixed Blood In French Colonies

Paris, France, Aug. 17 (A.N. P.) *Chicago Bee* Justice for illegitimate children of mixed blood in the French colonies is demanded by Victor Augagneur, famous French journalist, writing last week in L'Ere Nouvelle, Paris.

*Chicago Bee* "It is important," writes M. Augagneur, "to prevent the development in our colonies of a class of individuals belonging neither to the native race nor to the colonizing race, but partaking of both; a class of 'metis' (mixed bloods).

Where, as in Madagascar, the metis is accepted by the natives, the solution of the problem is easy. If the metis has been recognized by his European father he is a Frenchman with all a Frenchman's rights. If he is without recognized paternity then he is a native; he will live among the natives and have the status of a native and the generation which issues from him will lose rapidly, almost immediately, the marks of European race.

In these conditions the political and social interest is satisfied; also the sentiment of humanity, as in any case the metis will not be abandoned and will find a family, native or European, and a social place where he will not be isolated, not be an outcast.

The problem is different and the solution is less easy when, as in equatorial Africa, the metis is repulsed by the natives. This expulsion is manifested not merely by the abandoning of the infant and its mother to privations which will cost their lives, but frequently the metis is simply done away with by his mother's relatives. In our society, the illegitimate child must struggle against the customs of people who consider themselves virtuous, in a savage country, "decent people" are still more dangerous.

The colonial administration owes it to the principles of humanity as well to its political duties, to prevent as far as possible, the multiplication of these metis. And prevention will not be easy. The authorities are in part disarmed by the evil customs of certain Europeans."



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Europe.

## Famous English Beauty Marries American Negro

London, Eng., Jan. 21.—George Lattimore, an American Negro, and known here as the manager of the business interests of Dolores, famous English beauty brought into prominence by Jacob Epstein, sculptor, is referred to as the third of Dolores' matrimonial ventures. It has been authentically announced that "Dolores" has married George Lattimore.

Mrs. Lattimore is referred to as one of the mysterious figures of London's bohemian life, the cause of much speculation from Whitechapel to Mayfair. She is a woman of exotic beauty, and has posed for Epstein as a model. It was he who brought Dolores into prominence. This is her third marriage all her husbands being alive.

# LOVE CONQUERS FEAR OF KLAN IN ROMANCE

## Grooms Brother Scorns Marriage

Peekskill, N. Y., April 25. —Despite threats from the Ku Klux Klan to tar and feather him and remove him from his position as a Baptist minister, to perform the ceremony, Sidney Barret, 28-year old farmer of this city and prosperous, was to-day more determined than ever that he would have pretty 17-year old, Hazel Williams, in whose veins his enemies claim, there flows mixed blood, for his bride.

The excitement of the Brown-ing-Heenan "May and December" marriage, and remembering clearly the sensational Rhinelander case in adjoining Westchester county, is anxiously awaiting further developments in the newest marital drama.

### Given Klan Warning

The case came to light when Barret and his youthful sweetheart drove from his farm to the town clerk's office at Kent recently and applied for a marriage license. Local klansmen, however, had heard of the proposed marriage and a group of them, robed and hooded, were waiting outside the office as the couple emerged with their license.

They formed a line on each side of the pair and the leader, in sinister silence, handed the young man a printed warning. Barret read the paper, which said that if he married the Williams girl, the

klan would "give them a warm reception." This was taken as referring to a tar and feather party.

### Pastor Refuses to Act

The couple then repaired to the home of Rev. J. S. Stowell, pastor of the Baptist church at Farmer Mills, and despite the warning, asked to be married. He refused to perform the ceremony.

"I don't know what is the matter with Barret," the minister said later. "I was told by school children that he was seen riding toward the girl's house since he was warned by the klan and shows no desire to break off the engagement."

### Married

But Thursday night Barret and his fiancée went over to Adams Corners and Judge Martin J. Stryker married them, "on account of the girl's condition," as he explained it today.

Barrett and his bride went back to the farm to get their belongings. Hanford Barrett, a brother, and the girl's uncle wouldn't let him in the house, and posted a sign on a tree in the yard:

"Sid Barrett: Keep off of these grounds!"

So Barrett took the girl in his car and turned toward the hills. Nobody could say today where they were. The Barrett family was ordered out of the house by the owners.

### MISCEGENATION, CONTINUED.

Chicago, Oct. 19.—While the discussion of the intermixture of the races is going on I should like to see a referendum to it. If we should go back a bit in our history we would find that not only southerners are guilty but others as well.

In 1860 the United States census showed that there were 588,000 mulattoes in the whole United States, and in 1870, after many of the Negroes had been killed in the war, the census showed there were a few thousand less. But, twenty years later, and this covered the reconstruction period, when Yankee carpetbaggers and soldiers swarmed through the south, the census of the United States showed the mulatto population had been 1,132,000, twice what it had been for the preceding two hundred and more years.

Let us not be too critical of our southern neighbors for the mixture of the races. No section of our country has any moral right to cast stones.

H. C. WATSON.

# BLACK WIDOW OF WHITE SOUTHERNER MAY GET FORTUNE

CHICAGO, Ill.—Mrs. Terry Hansbough, of this city, colored widow of the late Harry Hansbough, a white Southerner who recently died here, is likely to inherit a large part of the half million dollar estate to which her husband was heir. The estate was left by a sister of Hansbough, who also died not long ago.

Mr. and Mrs. Hansbough, prior to their marriage, were residents in Carrollton, Miss. The white man loved the pretty colored girl, but as intermarriage between white and colored is not allowed in the South and as the girl was unwilling to accept less than legal marriage, she left Mississippi and came to Chicago. Hansbough was so dead in love that he followed her to Chicago, where the couple were legally married about seven years ago.

When Hansbough died here Sept. 4, he was heir to a share in the half million dollar estate left by his dead sister. His remains were prepared for shipment by a leading colored undertaking firm of Chicago, and were taken back to Carrollton by his brother, Sept. 6.

Mrs. Hansbough did not accompany the remains. Mrs. Hansbough's attorneys are confident she will receive her share of the fortune to which her husband was heir.



## Color Fanatic Advises Press Club To Force Home "Inferiority Complex"

Mrs. Otto Jay Deeds, ring leader of a group of whites, trying to force residential segregation upon the city of Indianapolis, Ind., and for the time being, successful in doing so when invited to speak to a mixed audience before the Chicago Press Club, declined the invitation. Her letter of declination, which follows below, gives a remarkable insight into the psychology of a colorphobic Mrs. Deeds writes:

Mr. Perry C. Thompson,  
Pres. Chicago Press Club,  
Dear Sir:

Acknowledging your letter of July 26th, will reply, that owing to the compulsion of my time being absorbed at present in the cleaning up of my own city, Indianapolis, where I first established a crusade against the general co-mingling of blacks with whites—an odium bound ultimately to lead to absolute AMALGAMATION, I am compelled to decline your generous invitation. However, were I to address your club, I do not believe that my "frankness" would benefit you a particle as I observe your audience is a "mixed" one. I address WHITE audiences only.

As yet our beautiful city has not reached the chaos of despair relative to the residential and social commingling suffered by your city. Personally, I regard YOUR city as hopeless so far as parting general commingling with the Negro is concerned. You have not, unfortunately, the legal state discrimination already provided as we have which prohibits intermarriage of the two races. I have written to your governor suggesting the timely passage of such a law. Every state in the union should by now have this law. But the awakening is broadcasting and I predict that by another year or two such will take place.

It is not so much the assistance of "criticism" (mentioned in your letter) that you need on this question as it is your immediate application of a universal decision to speedily adjust your predicament. If you are a WHITE or-

ganization seeking to enlighten the Negro by commingling with him, you are not only a unit of degeneration deterring the control of future race purity but you are even incapable of contributing any solution whatever to the progress of either race and should therefore be ostracized by all purely whites. You should, besides, read "WHITE AMERICA," by Ernest S. Cox. If you are a Negro organization—and I believe that you are—united you should stand for the complete ostracism of WHITE invasion into YOUR social or neighborly circles. Your efforts from now on should be those of immediately getting down to "brass tacks" by acquainting your people with the white folks' determined opposition to Negro invasion of residence in WHITE communities; you should start in every large city calling out your people who are now occupying homes in WHITE residential neighborhoods and preach from housetop to Church step your demand for the reservation of BLACK dwelling districts, BLACK associates, BLACK cafeterias, BLACK schools, BLACK busses, and BLACK compartments in our street cars before the white folks get good and mad and beat you to it! This is the way YOU should have started out and it is the way we white folks propose having it!!

Here, as in the Southland, Indianapolis has had to resort to this rigid adjustment of Negro segregation in order to maintain a peaceful existence for her white civilization.

THIS is the address I would have delivered.

Enclosed you will find copies of the Indianapolis SEGREGATION ORDINANCE and The Indianapolis Recorder, a Negro newspaper that does nothing else but keep the wrath and ire of its people stirred up to a fiery pitch of contempt for the whites because the whites ignore their plea for AMALGAMATION.

Respectfully yours,  
(Mrs.) OTTO JAY DEEDS.



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# JAP SHEDS SKIN TO MARRY WHITE

Fiancee Objected To His  
Yellow Skin; He Tries  
White One

BOSTON, March 25—Change your appearance, alter your expression, order any set of features you admire and acquire the beauty of face or look of strength you desire, all in a very short time.

Impossible?

Not at all.

A little while ago, Shima Kito, son of a wealthy Japanese manufacturer, wooed Mildred Ross, of Du-  
*Cleveland, Ohio*  
buque, Iowa. She loved him, but said it would kill her parents if she married an Asiatic.

That seemed an insurmountable obstacle. How can a man change his race? But then Shima heard of Dr. H. X. Bernstein of Boston, a plastic surgeon, the man who gave May Yohe back her youth.

He came here with Miss Ross, and Dr. Bernstein agreed to try the experiment. He cut Shima's eye corners, and the chief characteristic of Asia disappeared. He lowered the skin and flesh of the nose so that the tip-tilted, spread appearance was gone. He tightened the pendulous lip.

Thursday Miss Ross went to the office, and sat breathlessly as the bandages were removed. The young couple walked to a mirror, stood astounded for a moment and were in each other's arms. The experiment had worked, and Shima has changed his name with his appearance. He's now William White, no more Japanese looking than the next man.

And Mildred Ross is now probably Mrs. William White.

Iowa.

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# Marrying A White Woman Way Out West In Kansas

What A White Man Thinks Of Inter-marriage

By the Editor Holdeman-Julius Weekly, Girard, Kansas

From Maury Robinson, Paris, Texas, comes these questions:

Do you mean to say that you, a refined, cultured woman, advocate the comingling of whites and Negroes? Their association together in clubs would, of course, naturally result in their association together socially, eating together, dancing together. You would look with favor upon your dancing with a colored man or your daughter when she grows older, having Negroes call on her or going driving with them?

Yes, Mr. Robinson, I certainly do advocate the co-mingling of the white and darker races. Especially do I advocate it in schools and colleges. It is indeed only by consistent co-mingling that we can hope to have a fundamental difference, can hope to come eventually to a thorough understanding and appreciation of each other. And where, I ask you, is such an effort at understanding more properly or more wholly in place than at a university, the whole avowed purpose of which is to further the contacts and deepen the comprehension of its students?

## Free Commingling

But I would not seem to quibble. I believe there should be as free a comingling of white and darker races throughout this, their common country, as there is at present between all classes of white people. I am very glad to state categorically, once and for all, that just as surely as I believe—not very militantly it is true, but none the less sincerely—in equal political, civil, economic and social equality between the white citizens and the darker citizens of the United States.

I am entirely opposed to the segregation of races. Such segregation can and does only make for misapprehensions and misunderstandings with all the attendant evils that follow naturally in their train. I think every child, white or dark, should have equal opportunities. I think white and colored people should enjoy precisely the same consideration and advantages at all times and in all places. They should have the same privileges in schools, in traveling, in restaurants, in theatres, in stores, in libraries, on playgrounds, in labor unions (most especially in labor unions!), in hospitals and anywhere else you can think of that I have chanced to omit.

## All Kinds Of Negroes

You see, what so many people forget—or often honestly do not realize—is that there are all kinds of Negroes; pleasant and unpleasant, educated and ignorant, sensitive and course, high minded and bestial. In both white and Negro races there are

bigots and in both races there are men and women of wide vision. But, unfortunately, the moment the word Negro is mentioned many thing instantly—not of the highest type of that gifted race or even of its many earnest and estimable mediocre exponents, but of the very lowest and most shiftless type of Negro, or if not of the very lowest type, then of the type vaudeville and minstrel shows have stylized.

## Dancing

Of course, you don't wish to eat with that type, nor do I. Of course I don't wish that sort of man (black or white) dancing with my daughter. (My elder one, Josephine, is sixteen, very charming, and very popular indeed with her contemporaries. Youths buzz about her like proverbial bees about a flower.

But if Josephine, or later, Alice, were to attend Ann Arbor and the inter-racial club there should give a banquet or a dance (and why it shouldn't do both I cannot imagine), I am sure either of my daughters could both dine and dance with as much grace and dignity and as little self-consciousness with any of the club's Negro members as with any of its white members.

## In School

My children always have gone to school with colored children, and accept them as simply as they do their white classmates. At noon, those who take their dinners—white and colored, boys and girls—eat together, as a matter of course, all in an informal semicircle in one room under the supervision of one teacher. There is absolutely no race consciousness among the children. There never is any natural spontaneous race antipathy between children. They acquire it only after it has been ding-donged into them by prejudiced elders. Then often the lesson is only too thoroughly absorbed. And, of course, intensified, with all the force of tradition behind it, it is passed on to the next generation.

## Luncheon

But do you think these same children who have just finished lunch side by side could go to any of our ice-cream parlors and get a soda or a sundae together? Now it would be too much for the sensibilities of the adult white people. Really, it is laughable—the utter illogic of it. Or rather it would be if the ultimate result were not so grim and often tragic.

By the same token I know white mothers who are perfectly willing to have colored nursemaids to help them care for their children during the latter's most tender and impressionable years, but are scandalized at the idea of colored teachers in the public schools.

## Childhood

According to them it is quite all right for a child of four or five to be

put under the influence of a mediocre and frequently rather undesirable type of colored girl, but quiet horrifying for an older child to be carefully taught by a thoroughly prepared, well-educated, finer type of Negro. I fail to see either the good sense or logic of such an attitude. Even more untenable is the position of those who prefer colored maids in a household, but resent the idea of colored stenographers or of colored trained nurses.

## No Classes

Personally, I do not dump people into classes. I consider each individual separately. And so, I am glad to observe, do my three children. For instance, although Alice has known and gone to school with various Negro children, she has formed a real freindship with only one of them—Jneuetta, to whom I have alluded before in these columns.

Continued on Galley Three.

A very genuine frinedship it is, too, and both little girls get much pleasure and mutual development from it. Every now and then Alice asks to have her to lunch or dinner, and she comes. She is quite as dainty and well mannered at a formal table as Alice herself, and Alice, let me say, is very well mannered indeed. She doesn't like Jneuetta because she is colored any more than some people shy off from Negroes because of their race. Nor does Jneuetta like Alice because she is white. They are both dear, likable little girls and enjoy each other because they have many interests and tastes in common.

## Grown-ups

And that, Mr. Robinson, is exactly the attitude, it seems to me, grown white and grown colored people should and would have toward one another if they co-mingled freely. The more mediocre types of Negroes are not going to be any happier in the society of intellectual white folk than mediocre white people will be in the society of intellectual Negroes. (I wonder if you realize how often an article you like a poem which appeals to you in one of the best magazines is written by a Negro?)

It is so obvious a platitude that I quite blush to present it—but surely there is no denying that like draws like. The sort of colored person who would dine in a first-class restaurant, go to a first-class theater, prefer to travel in a Pullman, is scarcely going to be less mannered or less correctly dressed and generally accepted than the same type of white person.

## Advancement

Now don't misunderstand me. There is no denying that the Negro race (as a whole) is, in this country at least, not as advanced as the white race as a whole. (Any more than women as a whole are as advanced as men as a whole.) So far it seems to me the chief mistake of the Negro lies in his mistaken efforts to imitate his white brothers and sisters. Each race has too much to offer on its own account to make the error of copying the other. Each race has much to teach, much to learn.



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Kentucky

## WHAT ABOUT THE WHITE MAN?

Says Colored Girl Robbed  
Him.

What Was He Doing With  
Her?

A white had a colored girl arrested the other day claiming she robbed him of over \$1,000. The girl has been held over to the grand jury. The white man admits he was "with" her. The question is what was he doing in her company.

They say there is a law against the intermingling of the races.

Negro men caught "with" white women usually get \$50 fines and some time. No Negro would be game enough to admit a white woman robbed him of even \$1.00. If he did he's the one who would get soaked—not the woman. So while this white man is singing the blues about a colored girl "touching" him for a thousand why can't the police arrest him for "being with" a colored woman? Is that not against the law? Is it not written: Let him who comes into court, come with clean hands?

Amalgamation - 1926

### CHARLES WIFE IS A NEGRO

(A. N. P.)

New Orleans, La., Dec. 26—Charging that his wife, Mrs. Hazel Ray Bush, is of Negro ancestry, Joe Bush Saturday filed suit for divorce and asked that their two sons be declared illegitimate. His plea is based upon the Louisiana law which prohibits marriage between the Caucasian and Ethiopian races. Bush has just discovered that his wife is a Negro woman, the petition states. The two sons mentioned he aged four years and eighteen months, respectively.

Louisiana.



Amalgamation - 1926

# Lothrop Stoddard, Noted Color Question Essayist Would Have White and Negro Leaders Agree on Inter-Marriage Bar

(An Exclusive Interview for The  
Associated Negro Press)  
(Staff Correspondence)

Chicago, Ill., April 17—"Fear, in the last analysis, is at the bottom of what white civilization is thinking in racial differences and mixtures. I want to protect my family, my children, and their children. I am not an enemy of the Negro."

With this amazing declaration, Lothrop Stoddard, author of "The Rising Tide of Color," concluded an extended interview with The Associated Negro Press, in which he in the frailest manner, born of culture that gives rise to the greatest danger, expressed his thoughts and beliefs. The writer was equally as frank in expressing the Negro American viewpoint, in order that no misunderstanding would obtain, and to bring out the workings of Mr. Stoddard's mind.

This author, in his forties, is a native of Brookline, Mass. He is the son of John L. Stoddard of "Stoddard's Lectures" fame. He is a graduate of Harvard, A. B. 1905, and has A. M. and Ph.D. degrees. William Clarence Matthews of Boston, special assistant in the U. S. Attorney General's office, was a class-mate of the author. He has travelled much throughout the world; is to be married on April 16, is a Republican in politics, and a liberal Unitarian in religion. Mr. Stoddard has a high forehead, blonde hair a mustache of the late kaiser variety, and the general appearance of the modern metropolitan business man, such as you might see on Michigan Ave. Chicago, or Broadway, New York.

He is notable for the profundity of his convictions, which partake the nature of a complex, possible of great danger in the future well-being of darker people throughout the world, because of the intellectual manner in which Dr. Stoddard expresses his views, and the seeming voidness of individual or racial hatred. Just as one John Sharp Williams is more dangerous than a dozen Ben Tillmans; or one Chicago Tribune is more dangerous than a

dozen Texas Snarlers, so is one Lothrop Stoddard more dangerous than a dozen vitriolic writers on racial conditions in the world. Stoddard is frank, but suave, insistent and final. He would have you think, when he is talking, that from his conclusions, there is appeal!

Dr. Stoddard takes the position from world viewpoint that Nordic civilization is the best civilization yet produced, and to "keep the records clear," so to speak, there should be no contamination with other peoples. Negroes in Africa or American Indians in India, or Japanese, Koreans or Chinese. He is of the opinion that there is a new consciousness in all darker peoples of the world, but neither their present civilization could long be main-

tained, nor could they long endure, should they go it alone, without the stabilizing influence of pure whites.

The author is familiar with the authorities who declare that Negro influences have had racial trends in the Latin countries of Europe, and extended on into Scotland, and Ireland, but he does not accept their views. He claims that this is true for Portugal, southern Italy, and one or two isolated spots, but doubts the more extended trend. He claims the Egyptians for the Nordics. But he states that in the last few hundred years there has been a strong influence of inter-African blood in Egypt.

His aim, and object, in brief, is self-preservation along biological lines. He wants the darker peoples of the world to go to whatever height they may, but not with inter-mixture of white blood. He fears that these mixtures will make for a lessening of the possibilities of the white race, which race, he thinks has inborn possibilities beyond the attainments of others.

## Frank Discussion On American Conditions

"Are you familiar with racial conditions in America?" Dr. Stoddard was asked.

"Yes, I am," he responded reflectively. "I have studied this subject at length. Statistically, this nation is octeroon, that is, one-eighth of the population is Negro,

but it would be most unfortunate if biologically every American had one-eighth Negro blood."

"How are we going to keep separated? The tendency is actually towards amalgamation, outside of the law. There is more clandestine mixing in America today, in the South particularly, than ever before in history. In the North, as well as in the south, there are thousands who scoff at the attempt to keep people apart."

"Yes, that is true. I think the Negro leaders and white leaders should get together and have an understanding that in matters of civic justice there should be more toleration, but that there should absolutely be no intermarriage. I think fear is at the bottom of the white man's thinking, and if he felt there would not be intermarriage, he would relent on some of the other things that embarrass the Negro."

"But do you know?" Dr. Stoddard said that the Negro is not by any means the eternal aggressor and offender? White men seek our women, and white women seek our men. This is not general, of course, but there are astounding instances of it, North and South. It has become so great that it is being referred to as 'bootleg love.' It is our thought that there would be less of it, if it were not opposed by law, just as in the Volstead Act. It is human nature to want to do the forbidden thing."

"That is true. I think white men who intermingle in this manner should be punished by law. They should be made to pay the penalty for their wrong doing."

Then, Dr. Stoddard proceeded to discuss the good qualities of the Negro. He declared that the Negro has certain well defined traits that are superior to those of the white race. He referred to music, form and color, some developments of the higher arts. He does not think the Negro has qualities of becoming pre-eminently successful economically or politically. He takes the position that the whites adopt repressive measures for pro-Northern centers to throw the Negro into the hands of themselves, and that they will continue to do so, as the Negro in America is a minority race, and must be subjected to the will of the majority.

He warns the Negro against developing a hope from outside influences, because these may fail, and then, he would be more subjugated than ever. He thinks patience and common sense are the best remedies. He referred to an experiment in certain sections of South Africa, where the voting is divided according to races, with an understanding that each race votes only for their own kind, after an agreement of ratio. He thinks such an arrangement might be possible in the heavily populated Negro states of the south.

The position is taken by Dr. Stoddard that the use of the ballot in Northern centers to throw the Negro vote where he will get larger equality, perhaps might anger opponents to such an extent that they will have laws passed with regulations equally as oppressive as in the south.

## Stoddard Represents "School of Thought," Thought; Not His Race

I must be borne in mind that Lothrop represents only a school of thought, not his entire race. He stated to The Associated Negro Press, that he thinks he represents more than ninety per cent of the white mind of the nation. In this respect, attention is called to the April number of "The Word Tomorrow," in which Dr. John Haynes Holmes, Grace Lumpkin, Mary De Burdelben, George Collins, Ed Franklin Frazier, Alexander Goldenweiser, William Pickens, Howard J. Kester, Arthur R. Moor and Eric Walrond, a group of white and Negro, northern and southern thinkers, take violent issue with the philosophy of Dr. Stoddard.

The author has issued a new book, "Scientific Humanism," a group of lectures expanding his viewpoints on the biology of human

development. He states that he is always more than anxious to discuss his views with intelligent Negroes. He claims that Dr. W. E. B. DuBois and others refuse to discuss the subject with him. On the subject of intermarriage, Dr. Holmes expressed in "The World Tomorrow" as follows:

"The married couple who start with a minimum of differences and a maximum of identities between them are to be congratulated. For this reason, it is wiser for a Protestant to marry a Protestant than a Catholic, wiser for a Jew to marry a Jew than a Gentile, wiser for an American to marry an American than an Englishman, or a Frenchman or Italian, wiser for a white to marry a white than a Negro or Mongolian. Other things being equal, the closer the identity of origin, tradition, and character between a man and a woman, the greater the chance of a happy and enduring marriage. But when love leaps the barriers, intermarriage is neither to be discouraged or denied. The heart is here, as everywhere its own best judge."

## "BLACK BLOOD" IN SOUTH

(From the Crisis)

Our Southern white friends had better walk softly in these precincts because there's a lot of black blood loose in America. We are reminded of the proposal in the South Carolina Convention of 1895 to declare a person with "any Negro blood" a Negro. Ben Tillman's brother was "very near" he muttered to his pet and was (according to T. D. Jervey's newly published "Slave Trade") mortified to see that the gentleman from Newberry (Mr. Slight) and the gentleman from Edgefield (Mr. Williams) nodded and nodded into putting in the constitution that no person with any trace of Negro blood should intermarry with a white person, and that for such marriage the Legislature should provide punishment even beyond that of bastardizing children and adulterizing marriage.

Mr. Tillman said that the Mississippi law forbidding marriage between white people and those with more than one-eighth Negro blood is the old South Carolina law. If the law is made, as it now stands, respectable families in Aiken, Barnwell, Colleton and Orangeburg will be denied right to intermarry among the people with whom they are now associated and identified.

At least one hundred families would be affected, to his knowledge. They sent good soldiers to the Confederate army, and are now landowners and taxpayers. He asserted as a scientific fact that there was not a full blooded Caucasian on the floor of the Convention.

Mr. George D. Tillman's efforts were successful and a man is a Negro in South Carolina only if he has "one-eighth or more" of Negro blood.

## SHOULD NEGROES BE LICENSED TO DEBAUCH WHITE FOLKS.

Verily not. Then whatever is done for the poor, ought to be done for the pander.

We believe that the public has an undoubted right to intermarriage, whether moral or immoral, and have a perfect right to protect the public morals against public danger.

We are uncompromisingly opposed to the degradation of the race, or any semblance thereof. We do not believe in a colorable violation of this law by either race.

If the Negro cannot, because of the customs and traditions of the South, be licensed to open and run resorts, for White people to the exclusion of Black people, why should a white man be licensed to open and run resorts for Negroes to the exclusion of White people? If the moral sensibility of the South will not permit a Negro to assume the position where he can debauch the public morals to the extent that it involves the integrity and purity of the White race, why should a White man be permitted to occupy a similar position to debauch the morality of the Negro race?

We advocate no boycott between the races commercially or otherwise, but we do advocate racial separation wherever scents of social equality is smelted.

We can never bring ourselves to believe it helpful to either race for a White man to conduct dance halls, resorts or dives for Negro debauchery, or for Negro men to conduct dance halls, resorts or dives for white debauchery. The law should not tolerate these immoral agencies by either race; but if permitted at all they should be conducted by Negroes for Negroes and by White folks for White folks.

No good can come to either race from these mixed foul agencies, and the races should be kept separate; and distinctly so, in the aims of these revelries.



# ANTI-INTERMARRIAGE BILL IS INTRODUCED BY 'CRACKER' SENATOR

(By L. R. LAUTIER)

WASHINGTON, D. C., February 11.—Two bills aimed at the Negro were introduced in the Senate last week by Senator Cole Blease, Democrat, of South Carolina.

One bill would require separate accommodations for white and colored passengers on street cars in the District of Columbia. The other would prohibit the intermarriage of white and colored persons in the United States.

The bill to require accommodations provide that all street railway and interurban companies operating in the District of Columbia be required to provide separate accommodations for white and colored passengers by providing separate cars. It provides that equal accommodations shall be supplied to all persons without distinction of race or color.

The bill would make it a misdemeanor for any driver or employee having jurisdiction over these cars to permit white and colored passengers to occupy the same car. A person violating this provision on conviction would be punished by a fine of not less than \$50 or not more than \$100 for each offense.

The Blease intermarriage bill would make it unlawful for any white man to intermarry with women of the Negro race, or any mulatto. Likewise, it would be unlawful for any white woman to intermarry with any man of the Negro race, or mulatto. Any such marriage would be void.

Any person violating the provisions of this bill would be guilty of a misdemeanor and upon conviction would be punished by imprisonment for not less than six months or more than twelve months.

Any clergyman, minister or person authorized by law to perform marriage ceremonies who would knowingly and willfully marry persons of different races would be guilty of a misdemeanor and would be subject, upon conviction, to the same penalty as persons intermarrying.

## ONE BUSY WEEK

By KELLY MILLER

Boston is still the hub of the universe, at least in the estimation of the Bostonians. The best traditions of New England, which are the best traditions of the nation, center about this Yankee capital. However frequently one is called to Boston, he is apt to look upon each visit as an event in his life. Of late my trips to Boston have been rather frequent. Last summer I was invited to address the colored ministers' interdenominational alliance, on which occasion I was greeted by a crowd and with an appreciation that would have made any veteran lecturer proud.

On the theory that one good turn deserves another, I was invited by Dr. Greene, the indefatigable apostle of the Seventh Day Adventists Church to lecture under the auspices of that order, on Sunday, January the thirty-first I might say in passing that Boston is the only city with which I am acquainted that allows paid admission to a lecture or other engagements on the Sabbath Day. It was a new experience for me. I had a full house, at fifty cents admission on a rainy Sunday afternoon.

In the meantime I had been invited by the Forum under the auspices of the Old South Church to deliver an address on Lincoln and present day problems, on Sunday, February the fourteenth. The Old South Church, famous in New England history since Revolutionary times, maintains an endowed lectureship. The most noted publicists of America feel honored by being invited to lecture on this platform. I had spoken there once before some twenty years ago. The course of lectures had been

planned covering several Negro schools and colleges. Fisk, Atlanta, Berea, Hampton, Tuskegee and Howard were invited to present their claims on this Forum. I was requested to speak for Howard University. The six addresses on the several institutions were afterwards published in book form, under the title, "From Servitude to Service."

It so happened that February fourteenth had been set apart as Race Relations Sunday in Greater Boston. When it was noised abroad that I was to be in the city, invitations crowded in to fill up every minute of my limited stay. On Sunday morning, I preached a lay sermon in the Trinity Methodist Episcopal Church in West Medford. My theme was "Righteousness and Race Relations." My readers need not be surprised when they learn that I occupied the pulpit.

I very frequently preach "lay sermons" to the satisfaction of myself, and seemingly to the acceptance of my listeners. After I had addressed the ministerial union in a certain city, the presiding officer offered to grant me immediate license. I replied that I would much rather serve as minister at large. Two features greatly impressed me at the West Medford service. There were two little colored girls in the junior choir of about thirty voices. The matter seemed to be so nearly normal that the pastor did not even mention the incident as illustrative of the liberal spirit which it indicated. Just after the services, the pastor's Bible class of some fifty of the ablest and most outstanding young men in the city immediately assembled in session. They didn't attend the regular services. They never do. I was given the privilege of saying a word to this interesting group. While looking on, I could not help musing over the comparison with our own race. I wondered and wondered if this situation could be duplicated anywhere in Afro-Americandom. The after-

noon occasion was after the orthodox manner of the standard Forum procedure. After the address in chief occupying about an hour, the speaker is cross questioned from every possible angle on the field covered. He must quickly focus the questions and render reply. He is under the strain of a band or a choir leader who must keep in instant touch with the quality of every member of his combination. Only the bandmaster has previously rehearsed each part, the Forum speaker must respond spontaneously. While my address was on Abraham Lincoln and aimed chiefly to defend him against the charge of moral vacillation, the questions fired at me covered every conceivable aspect of the race question. The only comment I care to make on the outcome is that I survived.

Of course, I must answer the old, old question of miscegenation. The first question fired at the speaker was—"Do you believe in amalgamation?" Prudence suggested that I answer by Yankee indirection, and so I did, in the response that "Every time a Negro marries a white person, a white person marries a Negro."

On Monday morning at eleven o'clock, I was called upon to address the Baptist ministers' meeting in Tremont Temple. About fifty clergymen were present representing the Baptist denomination in Greater Boston. I made an address which seemed appropriate to the occasion and the opportunity. After the address, I must needs undergo a similar barrage of questions as on the previous afternoon. Strange to say the same old question of intermarriage was the first proposed. My answer was similar. No Negro can force himself in marriage upon a white person unless the white person is willing, and vice versa, no white person can force himself upon a Negro in the intimate marriage bond unless the Negro is willing. In all of my speaking experience, I do not recall a more flattering reception, than on these two occasions.

But I must now hasten to my afternoon engagement with the



Dr. Miller

**MIXED MARRIAGES  
PROBED BY NOTED  
DETECTIVE CHIEF**  
*Chicago Tribune*  
Widespread Interest Aroused  
by True Confessions  
Magazine Article on  
Intermarriage  
*Chicago*

George S. Dougherty, former chief of detectives and former deputy police commissioner of New York city, has aroused a national discussion by his article on marriages between the white and Negro races, published in the current issue of TRUE CONFESSIONS Magazine.

Citing many examples which have come to his attention as a detective, Mr. Dougherty declares that "the social problem offered by mixed marriages is one that cannot be regulated entirely by law. The law will be flouted if love overreaches the dictates of training and custom."

Mr. Dougherty asserts that the national interest in the Rhineland case, where a son of a patrician family married a girl of colored descent, is indicative of the vital importance attached to miscegenation in the United States.

In his article in the issue of TRUE CONFESSIONS, now on sale, Mr. Dougherty discusses the Rhineland alliance, as well as the marriages of Jack Johnson and Siki, the fighter who was murdered last year in New York.—Adv.



colored ministers. The outstanding clergy of the city were present. It was an opportunity that anyone might well covet. I tried to point out to them the deep responsibility of the clergy as the only definite organized leadership of the race. The political leader must first receive his orders from the white lord and master and execute it according to the will of the boss. He is dependent upon the white man for official patronage and recognition and therefore can only lead in a secondary sense. The teacher merely fits into the educational system which white men lay down and direct. His function is of great importance and of vital consequence, but his leadership is circumscribed by the power from on high. The physician, while independent in his basis of support, has no organized function. His function is personal. His assumption of leadership falls wholly outside of his professional sphere. The minister derives his support directly from the people, for whom he can speak boldly, as an ambassador ought to speak. The great religious denominations are of Negro origin, support and control. Therefore the duty of wise and righteous leadership devolves upon the ministry, which he can neither justly shirk or shun. Our great concern now is to recruit the pulpit with our best spiritual, moral and intellectual talent in the generation that is immediately upon us. Our best equipped youth from an intellectual standpoint, are now running wild over remunerative secular pursuits to the neglect of the more exalted field of moral and spiritual guidance and direction of the masses.

But I must desist. Time does not suffice to go further into details of the two days effort on my last Boston trip. I left well pleased with Boston, and can only hope that Boston was as well pleased with me. But this is only a part of my busy week. On the preceding Friday I had made two full size addresses, or at least two full length addresses in Washington in connection with the Negro history week in our public schools. On Friday morning, I addressed the Normal School with an enrollment of four hundred aspirants for teacherships at the national cap-

ital and else where. Here indeed was a fine opportunity to sow the seed of racial responsibility and duty in fertile soil. At night I addressed the mass meeting at one of the churches on the same general theme. Dr. Woodson deserves the appreciation and thanks of every Negro in the land for inaugurating the Negro history week in our public schools. Self knowledge is of infinitely more worth than remote information about remote situations. We should always keep in mind that the public school regime is adapted to the needs and requirements of white youth. They apply to our children in so far as their interests and attitudes coincide, but where they deviate, there is no special provision for the colored child. This must be supplied by the good sense and race patriotism of the Negro teacher. Mr. Woodson is filling a long felt and a deeply felt want.

Just one more address, and I am through for the week. On Thursday night I spoke in the Academy of Music in Philadelphia under the auspices of an organization devoted to the welfare of the public schools of that city. Miss Abigail Richardson is the moving spirit.

Thus I made seven addresses in six days in Washington, Boston and Philadelphia, with a loss of but one day from school. It was a strenuous week which I thoroughly enjoyed with the hope that some good might have been done with the passing time.

# Blease's Bill Forbidding Inter-Marriage of Races Good, Clemson Believes

ANDERSON, S. C., INDEPENDENT

PENDLETON, April 17.—(Special) A federal racial intermarriage law positively prohibiting marriage between members of the white and black races would be the most constructive and far reaching measure that could be enacted by a legislative body, according to authorities at Clemson College who have pried deep into the laws of heredity as applied to the individual and to the race.

The black American negro is doomed. He is not suited to his environment, and is being crowded out by his yellow and more hearty kinsmen. The black negro presents no problem, but the yellow negro challenges the very fundamental upon which civilization is founded—heredity!

It is a true but bitter fact that so generally negroes are becoming whiter and some of them find that it pays to be white. Within one hundred years, some authorities assert, the negro race will be so generally assimilated among the white that it will be difficult to detect one from another. This may not be true, but it is a fact of sinister importance that the negro is worming his way into the ranks of the white man, and contaminating the white race with the blood of an inferior people.

The negro race is a race very low in the scale of evolution. It is inferior and unprogressive. The negro is no better off today than he was five hundred years ago. He is grossly immoral, diseased and unintelligent, a product of a low environment.

One inferior, always inferior, is the stern law of evolution. It is a law that cannot be broken, it is waved for no man. It hangs like a sword over the head of those who would dare consider disregarding it.

The product of a marriage between white and black is a mullatto. The mullatto is a little more intelligent than the black negro, but this is not for his betterment, but his damnation. He realizes that he is inferior, and strives to ascend to heights which are socially unobtainable—at least, in the South.

It is a biological fact that a negro cannot be raised up to the heights of a

white man—but a white man can be dragged down to the level of a negro! Chaos would be the only product of a fusion of the two races. A low degenerate race of half witted morons. Pauperism rampant and disease galore. The few blue-blooded men and women left would be quickly dragged down into the mire of social degradation.

There are always kick-backs. If there is the least taint of negro blood in a family line it is predestined to out-crop somewhere. A supposedly pure blooded caucasian man and wife might have two perfectly normal white children, but a third black as the ace of spades. It would be a rather embarrassing situation, especially to persons of high social rank.

Unless anti-intermarriage laws are enacted the caucasian race is doomed to decay. There is but one way to save it—that is by legislation, by the passing of drastic laws a violation of which would be punishable by death.

Senator Coleman L. Blease, of this state, has a bill of this nature before the senate at the present time. It may be defeated by a few negro loving yankees, but if they do they will do so with the knowledge that their descendants may someday, give birth to half-witted black babies, a very "encouraging" outlook indeed!



Amalgamation-1926

General.

## "THE CALL OF THE BLOOD"

In the discussion of the inter-marriage or inter-mating of the races, by Miss Burroughs in last week's Tribune, she referred to one phase of the subject which serves to call attention to the fact that the matter of the causes and the effects of the mixing of racial stocks, whether by marriage or otherwise, extends far beyond the domain of supposed desirability or undesirability and of present-day notions of right and wrong.

Her observations concerning Nature's connection with the matter, if correct, places the whole question squarely within the domain of science. Hence there is no question of rightness and wrongness about it than about whether it is right or wrong that all of the pains and risks of parentage should fall to the lot of the female sex.

Miss Burroughs says:

Both science and history show that Nature allows inbreeding until there is danger of deterioration—mental, moral and spiritual; she then intervenes and saves the family or race by sending in elements of fresh blood.

Washington, D.C. While this statement is perhaps not couched in strictly scientific phraseology, it nevertheless expresses the essential features of a biological law, viz., that inbreeding causes deterioration. Hence there is in all nature a persistent urge—as Elbert Hubbard used to call it—toward cross-breeding or mixing.

Were it not for this defensive biological instinct, this urge, deeply planted in all life—in mankind no less than in the rest of nature—no family, no tribe, no people, no living species, would long be able to withstand the inevitable deterioration which results from continued inbreeding.

No biological fact is more firmly established than this and, truth to tell, none is more universally known and acted upon.

For example: Every horticulturalist, every stock-raiser, every poultry-man and even every ordinary farmer knows, that, no matter how "excellent" any particular breed or stock—animal, vegetable or fruit—may be, the "purity" of it can be maintained for only a relatively short period. By "purity," in the sense here used, is meant the maintenance of the particular combination of qualities or "points" which gives the breed or stock or variety its superiority for the uses desired—climate and environment being considered.

Within the writer's own lifetime, he has seen several once highly-prized varieties of fowl, fruit and vegetable "run-out."

Numerous examples can be cited of races and

peoples who, though they were in the advance in their day, yet, have perished; while other contemporaneous peoples, presumably inferior, have survived. For verification we need not go back many centuries nor leave the American continent. Witness the recent discoveries in Central America and Yucatan.

We do not know in every case, all of the causes which were involved in the disappearance of these lost races; but in the case cited, the Mayan race, natural physical boundary restrictions and the limited territorial extent of their civilization, which tended to induce inbreeding, indicates that this was probably an important factor.

The fundamental point is, that these races, despite their advanced civilization, "ran out." Almost certainly they were not suddenly overwhelmed by any terrestrial catastrophe nor were they carried away into captivity. Some law or laws of nature were violated—perhaps ignorantly, perhaps defiantly—and they are gone.

And in the case of the Mayan race on our continent, this disappearance is attested by history, and recent history at that; for, the deciphering of their inscriptions shows that they were in existence while the Vandals and other "barbarians" were over-running Western Europe and Italy and mingling their vigorous bloods with the bloods of the fast-decaying subjects of the Roman Empire.

Ancient history and legend and the Biblical record furnish examples without number where instinct broke over prohibitions and inhibitions, social, civil and religious, and brought about crossings and mixings of endless variety.

We find the Pharaoh's daughter "adopting" the Hebrew babe into the royal Egyptian family; and we know that this very royal family, and the nation as well, carried liberal strains of the bloods of surrounding peoples including the Ethiopians. We find Moses taking to wife an Ethiopian woman. We see Sampson beguiled by a daughter of the hated and feared Philistines. We see the richly endowed Hamitic Queen of Sheba journeying through wilderness and over desert to "visit" the Semetic Solomon. Even the earthly forebears of Jesus of Nazareth were not of pure Hebrew lineage, but carried the blood of Ruth, "the Moabitish damsel"—though Moab was a "mortal enemy" of Israel.

Coming down to more modern times, we see Antony captivated by the probably dark-skinned Cleopatra, and so on down to the present—to what we see in darkest Mississippi no less than in enlightened New York.

Yes, there is a "Call of the Blood," but the strongest call is of different bloods. How else

can we account for the defiance of supposed moral tenets, the surrender of existing and potential personal advantages, the acceptance of all the known disadvantages that accompany the violation of social, civil, and religious codes—in the past and even now? Of this attraction—this defiance—there is evidence far older than history. The greatest hero of Grecian mythology, Perseus, braved the dragon to rescue Andromeda, the Ethiopian princess, who was chained to the rock. Of course he married her. But in that shadowy day, before any race had developed the hardihood to set itself above all else of God's human creation, her color excited no comment. Mythology deals with the incident exactly as later legendary history deals with the Trojan war, which was brought about by the "abducting" (elopement, more likely) of the golden haired Helen by (or with) a dark-skinned Phoenician.

Social and civil inhibitions may be multiplied and strengthened; national and racial and religious antagonisms, and jealousies and arrogances may rail and rage, but all must yield to the biological law—mix and live: or inbreed and perish.

And this law is no less inviolable for nations and races than for tribes and families. The effects in the latter cases, we can witness in the short span of a few generations. But Nature's laws are not made for a day or a century, or for any restricted environment. They run on and on, everywhere, forever; unchanged and unchangeable, so far as we know.

But Nature does not compel obedience to her laws, nor does she ask that we "believe in" them, or ask whether we are "in favor of" them. As the old astrologers used to say: "The stars incline; they do not compel." We may violate any of Nature's laws that we choose—we do violate many, some ignorantly—but at the peril, nay the certainty, that we pay the penalty. This is true of every individual, of every nation, of every race.

The white race and the black and the red, and the yellow and the brown, can continue to exist in America as separate, unmixed and unmixing entities, only by securing the interposition of the Omnipotent—to the extent of altering or suspending natural biological laws. Whether the white man's virtues or the shortcomings of the other races will bring that about, perhaps only the future will disclose.

Baltimore, N. C. News

FEB 5 - 1926

## BILL TO PROHIBIT INTER-MARRIAGES

Washington, Feb. 4.—A bill proposing a national law to prohibit the inter-marriage of the white and black races was introduced in the Senate this afternoon by Senator Blease, Democrat of South Carolina.

Blease also sponsored a bill which would compel the use of "jim crow" trolley cars in the District of Columbia. Both measures were referred to the senate judiciary committee, without debate.

Blease announced his bill was aimed at preventing repetition of such marriages as that of Leonard Kip Rhinelander and his mulatto bride, Alice Jones.

"I want to wipe out such disgraceful unions as the Rhinelander marriage and that of Jack Johnson, who married a white woman years ago and has since paraded her around the country," Blease said.

Blease's bill would prevent a white person marrying either a negro or a mulatto and would declare such union "utterly null and void." If the injunction were violated Blease would provide fines of \$50 to \$100 and prison terms of from six to twelve months, with husband, wife and marrying parson held equally guilty.



## BARS MIXED MARRIAGE

Senator Blease Proposes New  
"Jim Crow" Law.

WASHINGTON, Feb. 3 (U. P.).—Inter-marriage of negroes or mulattos with white citizens of the United States would be made unlawful under a bill proposed in the Senate to-day by Senator Cole Blease, Democrat, of South Carolina.

Blease would declare any such marriages "null and void and of no effect" and levy prison sentences upon any of the participants or any one performing such an interracial marriage ceremony.

"I am introducing my bill to prevent such disgraceful intermarriages as the recent case in New York, where Kip Rhinelander, wealthy young man, married a girl, Alice Jones, of negro blood, and the marriage of Jack Johnson, negro pugilist, with a white woman," Blease said.

The minimum penalty under Blease's proposals would be six months' imprisonment and the maximum twelve months.

### THE RIGHT TO MARRY

Editor, Chicago Defender: The broadminded editorial published Feb. 13, 1926, entitled "Mixed Marriages," could not have been more perfectly explained.

It helps to enlighten those of the public who are narrow-minded that we are living in an enlightened age and the law of God must prevail.

As a representative of a club which is made up of none other than people who are intermarried and are trying to live as near to what our Father would have us do when He said, "Marriage is honorable with all." Also that He made of one blood all nations to dwell upon the face of the earth. Will you we do not wish to appear before the public as advocates of miscegenation, but as a people who hope to conquer and eradicate this race prejudice. We do not feel isolated, for we have done as our minds and higher ideals have dictated.

AGNES JOHNSON,

Pres., Ladies' Mannasseh Club

## N. A. A. C. P. BRANCHES TO FIGHT ANTI-MARRIAGE BILL IN CONGRESS.

The National Association for the Advancement of Colored People has notified its Branches throughout the United States of the bill introduced in Congress by Senator Caraway, of Arkansas, which would prohibit the intermarriage of Negroes and white people in the District of Columbia and make it unlawful for persons so married to reside in the District and for those so married and now residents to return to the District for residence, if they once leave it. The penalty prescribed by the bill for anyone violating any of the provisions of the act is a fine of not more than \$1,000 and imprisonment for not less than one year or more than five years.

N. A. A. C. P. Branches are called upon by the National Office to send telegrams to the Senators from their State, and to induce prominent white and colored people to send letters and telegrams demanding that the bill be opposed. Local editors of both white and colored publications are to be urged to denounce the bill editorially, and churches, lodges, fraternal bodies and political clubs are to be asked to pass resolutions denouncing Senator Caraway's measure.

The bill is numbered S 2160 and all communications to Senators should mention it by number.

The N. A. C. P. gives the following reasons for opposing such measures:

1. That marriage should be entirely a matter of individual choice between persons who are eligible to enter the marriage contract under the general laws of the land.

2. That the Negro cannot in self-respect consent to have himself written down in the

statute books as something outside and beneath the human race.

3. That every such law sweeps away from colored girls and women the protection, legal recourse and remedy, where white men are concerned, to which they are entitled as well as other girls and women.

4. That the enactment of such laws does not stop intermixture but sets the stamp of legal approval upon concubinage, bastardy and the degradation of colored women, deprived of the protection of matrimony.

## National Association Opens Fight on Anti-Intermarriage Bill in Congress

Urges All Its Branches  
to See That Protests  
Reach Members of Senate

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## The Hilarious White Man

The white man, it seems to me, is extremely ridiculous. He looks ridiculous even to me a white man myself. To a Negro he must be a hilarious spectacle, indeed. Why isn't that spectacle better described. Let the Negro sculptors spit on their hands! What a chance!—H. L. Mencken in "The Crisis."

On no other question does Mr. Mencken's race make itself quite so ridiculous as on the question of intermarriage of the races.

White colonists started out over two centuries ago by marrying white indentured servant girls to African slaves in order to increase the number of slave workers. For fifty years this mixing of races went on until in 1663, Maryland passed its first law forbidding such intermarriage and this measure was made more stringent by other acts in 1681 and 1717.

Dr. Woodson points out that these laws were not intended to prevent mixing of the races but to prevent the increase in free Negroes and to leave women of color without protection against white men.

The old state law against intermarriage of white and blacks still lives on the statute books of Maryland today after 262 years. It stamps the marriage of a white person and Negro or descendant of a Negro to the 3rd generation inclusive, as an "infamous crime"—such a marriage if performed is "forever prohibited and void" and the participating couple are subject to a fine of \$500 or imprisonment up to ten years.

This is the way the "funny" white man fights intermarriage while the police courts every day handle as trivial cases in which white men and colored women of the lust house type are concerned.

Anti-intermarriage laws are an American institution. So far as these columns are able to find, no other nation in the world has developed such queer laws as the "funny" white men of the U. S. A.

The situation is so unusual that it is not mentioned in the United States Constitution which expressly provides for freedom of speech, of the press, of assembly and of religion. It also guarantees citizens security in their persons, houses,

papers and effects against searches and seizures.

But the "funny" American white man who has made it legal to worship, to talk, think and write freely, also makes it illegal to marry whom you will or drink Scotch whiskey.

In 29 states there are laws against intermarriage of the races. It's a tender spot with white folk. They always want to know what you think about intermarriage.

Kelly Miller answered this question in Boston recently when he said—"Every time a colored person marries a white person, a white person also marries a colored person."

Frederick Douglass said his father was white and his mother colored so that he could with perfect propriety take a wife from either race.

Dr. W. E. B. DuBois in the current "Crisis", answers a Nebraska woman by saying, "Sane and normal folk of whatever color have the right to marry whom they will."

Out in California last week Miss Charlotte Anita Whitney, white, whose ancestors came over in the Mayflower, said:

"Susan B. Anthony was great because she recognized a new human movement. Suffrage was such a new movement. We should not rest until we have it. Now one tenth of the women of our country (colored) are not enfranchised."

"It will be years before we have courage to declare for complete suffrage, state by state and the result is our present intermarriage law."

"If a full grown man and woman wish to live together as man and wife it is only decent to allow them to do it, no matter what their color."

"Our laws forbidding intermarriage of Negroes and whites reduce the colored girl to the position of a dog, without the respect which should be accorded human beings and without the redress of wrong accorded the white woman."

When she had finished, 50 listening ladies laid down their teacups and applauded.

But talk like this to the ordinary Marylander and what does he reply?

"Oh, you are another of those impudent youngsters who want social equality. Well, I had an old black mammy and when she died I had colored servants in my house and they always said the colored race didn't want social equality. They prefer their own associates and wouldn't force themselves on white people to marry them."

Mr. Mencken's right. Aren't white people funny?

# RAISED WHITE, MISNER GRANTED WHITE BRIDE

## Hagerstown Court Rules He Didn't Violate State Anti-Marriage Laws

## MOTHER SAYS STEP DAD WAS COLORED

## Wife Says Her Love Is Above Race And Marriage Laws

HAGERSTOWN, M D.—Declaring that he has been raised as white, Roy B. Misner, 21, was freed of the charge of "willfully and maliciously claiming he was white" when obtaining a marriage license here last Thursday.

Misner married Mildred Unger, 13, white, of Waynesboro, Pa., after a romance which began among the ironing boards of the Waynesboro laundry of which Mildred's father is foreman.

### Eloped

The couple had planned to get married in May but were blocked by the girl's father. Saturday of last week they eloped to Hagerstown.

Misner works here as a barber and also for some time in the First National Bank. They were arrested at 40 4Pinckney Place Baltimore, where they were spending their honeymoon and returned to Hagerstown for trial.

In the court the Unger and Misner families were seated on opposite sides of the court room. Mildred said nothing to her own folk who caused her arrest.

### Ma at Colored School

Mrs. Misner, mother of the groom, admitted that she had attended a colored school at Beartown, Pa., and declared Henry Russell was her teacher.

She also said that her stepfather, David Patterson, was dark skinned and was the brother of Jacob Patterson, well-known as colored.

### Blood

The bride's mother, who swore out the warrant for Misner's arrest, declared she had always heard young Misner had colored blood and for this reason had opposed the marriage.

Norman Unger, the father, gave similar testimony.

### Swampers

Frank Thomas, a witness for the Ungers, admitted that Misner's father, Joseph Misner, is a white man but that his mother's father was a colored man. Thomas said he knew the Pattersons when they lived in Frederick County. There they were known as "Swampers," or half-breeds, he said. He brought out the fact that the groom's mother had attended a colored school was a Patterson and married a Patterson.

### Stepdad

Mrs. Misner said her mother was Margaret Proctor, a white woman. Her own father she said was Jacob Stottemeyer but Patterson was her stepfather and often mistreated her.

She said she taught Roy and the rest of her children to disown their colored cousins for they were not dark-skinned like them.

"I raised my children as white children," she said, "which they are."

### Called Him Pop

She said her mother was married when she was born and told her that Stottemeyer was her father. She said her mother lived with Patterson ever since she could remember and that she called him "Pop" just as the other children did. She said the Pattersons were dark skinned and associates with both white and colored people.

Misner on the stand repeated his mother's statements and said he had never been told he was colored and had always had the impression that he was white.

### Can't Tell Race

No one can tell whether he is white or colored looking at him. He is well-dressed, hair parted in the middle.

The Ungers asked Judge Bowers to force Misner to submit to a blood test but the court said the examination would hardly be worthwhile. The judge then dismissed the case.

### Bride Talks

"It doesn't make any difference to me whether he is colored or white. I love him and we will live together in Pennsylvania where are not laws against intermarriage," declared Mildred after the case was over.

She wore her wedding outfit, a rose colored Spring coat and hat to match, white stockings and pumps. She ran immediately to her husband after he was brought from jail on his way to the court room.

### She Gets Clothes

The case over, Unger walked over to his daughter for the first time and pointed his finger at her and declared:

"Don't you ever put your foot across my door again."

"But she will have to have her clothes," her father-in-law declared. "Not if she has to come in the house for them," was the reply.

"You didn't buy them," Misner's father said.

The court decided the matter by ordering the clothes to be turned over to the bride.



# Crooked Runs The Color Line In The Maryland Free State



Picture 1. Thirty-five years ago in Waynesboro, Pa., Margaret Misner had a white mother and a colored father and attended colored school. Her cousins and uncles were colored.

Picture 2. Declaring that the colored man was only her stepfather, and that she believed her own father to be white, Margaret raised her boy among white children and sent him to the white school.

Picture 3. Over the ironing board Roy fell in love with Miss Mildred Unger, but her father, the laundry foreman, objected to him declaring he had colored blood.

Picture 4. They ran away to Hagerstown and were married despite parental objection. On their honeymoon they were arrested in Baltimore for violating the state law prohibiting white and colored from marrying.

Picture 5. After a long trial, featured by bitterness between the two families, the court dismissed the case because it found Misner's parents had never told him he was colored.

## FIRST TEST CASE UNDER NEW RACE INTEGRITY LAW

### Rockingham County Couple Held For The Grand Jury Charged With Violation Of Mixed Marriage Law.

If the Rockingham County grand jury returns a true bill against William Dove and his wife, Mrs. Rockingham county. Mary Grove Dove, Virginia's new racial integrity act will get its first test when they are brought to trial in the county court some State penitentiary for both parties next month. Mr. and Mrs. Dove are charged with violation of the recently enacted law, prohibiting white persons from marrying one "who has a trace" of Negro blood in his veins and prohibits such persons from living together in this State even if married in another State.

#### Held For Grand Jury

The couple, who resides in the Bergeton section, was held for the action of the grand jury Wednesday of last week by a full magis-

trate's court with one dissenting opinion. Dove was lodged in jail while Mrs. Dove was released on \$500 bail.

According to the evidence introduced at the hearing the couple was married at Cumberland, Md., after first efforts to have the ceremony performed at Hagerstown had failed. The complaint against the couple was made by Charles Dove, brother of the groom who has just returned from the West.

It is claimed that Charles Dove, the complaining brother, and the groom had trouble over the disposition of the settlement of the estate on which William Dove lived with his alleged colored wife. The homestead is located at Brock Gap, in the western section of

Opinion in this section is very much divided, and some think that the commonwealth will have the time of its life proving the girl a Negro.

## HAGERSTOWN'S "PASSED", HELD FOR PERJURY

### Couple Charged With Violating Inter-Marriage Law

#### BOTH SWORE THAT THEY WERE WHITE

### Alleged "Colored" Hubby Whiter Than White Wife

An example of the inconsistency of race prejudice was revealed in the Central Police station Wednesday

when Raymond Misner, 404 Pinckney Place, was ordered held for the Hagerstown authorities.

They charge him with perjury in denying his racial identity while securing a license to marry 18 year old Mildred E. Unger, who

At the Hagerstown town the couple was arrested here by local detectives at the home of Misner's sister shortly after their arrival. They claim he has colored blood in his veins that he stated he was white, and that this is a violation of the state law forbidding inter-marriage of the races.

At the hearing Wednesday morning, Wisner declared that he was white. They were married in Hagerstown by a white minister and their wedding followed a courtship of three years.

Man Whitest Attendants at the hearing were perplexed at the charge in that so far as complexion is concerned the man is much fairer than his bride. She has deep Latin characteristics and told Magistrate Cadden that she believed the whole affair pure spite work.

The pair is being held until the arrival of officers from Hagerstown who are expected to take them back for a hearing in that town.



# Inter-Racial Marriages, Will They Turn Out Happily?



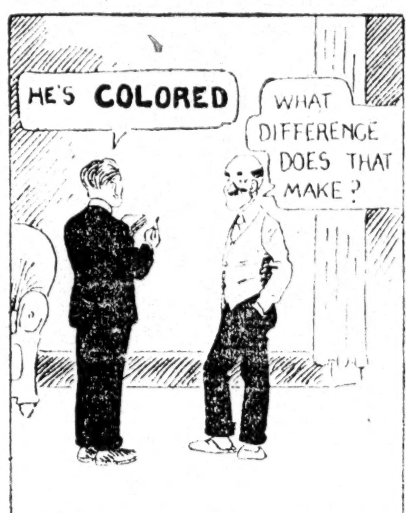
Picture 1. Crazy because neighbors insulted his white wife, William Ezell, of Boston, held the entire police force at bay for three hours and shot three cops.



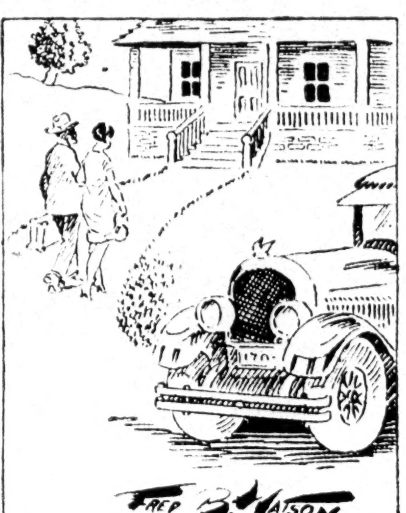
Picture 2. Unmindful of this a few miles away in Brockton, Clarence Aiken, 19, was married to Edith Willen, white, blonde, with blue eyes. They belonged to the same church.



Picture 3. The boy's mother told newspaper men that she had begged the lad to marry a girl of his own race, but that he had refused saying that they loved each other.



Picture 4. Reporters tried to get the girl's father also to use his influence against the wedding. "What difference does his color make," said the father.



Picture 5. The couple, only 19 years old, begin married life without housekeeping worries. The bride's parents are furnishing them a home. Will they live happily?

## BRIDEGROOM IS CHARGED WITH COLOR PERJURY

"I Love Him, Of Course I'm Going To Stick To Him" Says Bride When Accusation Is Made

BALTIMORE, Md., July 14.—On a warrant sworn out by his white bride's mother, charging that he took oath falsely that he is white, Roy B. Misner, 21, has been lodged in the Hagerstown jail.

Mrs. Misner, the bride, stated that she had heard rumors several times that Misner was colored, but that she did not believe them. "I have known Roy three years and I am convinced that he is white," she said. "I love him. Of course I'm going to stick to him."

Misner's bride, formerly Miss Mildred E. Unger, of Waynesboro, Pa., was taken in charge by the police as a material witness. The warrant

was sworn out by Mrs. Carrie Unger. The couple were married in the Second United Brethren Church in Hagerstown Sunday a week ago by Rev. G. I. Rider.

In answer to question, Misner informed the Magistrate that he was white. Previously, Patrolman Michael Simmons said he had claimed his grandfather was part Indian.



## White Teacher Heeds Pleas of Mother and Leaves Negro Fiance

Boston, Mass.—Miss Pauline M. Conway of Chicago, N. Y., a teacher in Pine Tree College, Auburn, Me., has decided not to marry the Negro foster of Boston, a child and is reported to have gone to her New York home.

Miss Conway is white and Mr. Foster is colored, and the girl has fully determined to carry out her sentimental intentions until her mother reached Boston. After 24 hours of pleading by her mother, Miss Conway Mrs. Daniel Green, Pauline consented to end her romance with Foster, who is 40 years of age.

"Daughter's Love Affair Private," Says White Mother

BROCKTON, Mass., Aug. 23.—It's a private affair and nobody's business. John Willen, white, dismissed those who sought to pry into the proposed marriage of her daughter, Edythe H. Willen, age 18, to Clarence F. Aiken, age 19. "Aiken is a nice fellow," said the father of the girl.

Edythe, who is described as a pretty, blue-eyed blonde, is a high school junior.

## Brockton White Girl

### To Marry Colored Youth

Brockton, Mass.—Edythe H. Willen, eighteen, pretty blue-eyed blonde high school junior of this city, and Clarence F. Aiken, nineteen, who described himself on their marriage certificate as "colored" spent their last "sweetheart's Sunday evening" together at the home of the prospective bride.

There, shielded by drawn curtains from prying eyes of neighbors, the couple discussed the plans for their marriage and honeymoon this week.

Aiken desired to reveal the wedding plans.

Neither would John Willen, the girl's father, give any information. "Aiken is a nice fellow," was his only comment. Mrs. Willen dismissed the subject with the terse remark, "It's a private affair and nobody's business."

## Tragedy of Hidden Blood Revealed in Adoption of Boy; Parents are "White"

"Skins may differ, but affections dwell in black and white the same."

BOSTON, Mass., July 22.—A white mother's love for her six-year-old brown-skinned son failed to penetrate the prejudiced hearts of members of her family and tearfully she consented to his adoption by a wealthy colored woman in a mid-Western town. The names of the parents have been rigidly withheld because of their wealth and prominence. Papers of adoption were filed in Suffolk County Probate Court last week by Horace Guild, Boston attorney and member of the City Council.

### Strange Story

The story is one of the strangest brought to light in many years. The little boy's parents are white to all appearances.

Naturally there must have been colored blood some generations back on the mother's side, but a study of her more immediate ancestry fails to reveal its source. The mingling of the races must have occurred years and years ago. The little boy and his heart-sick parents are the innocent victims of events entirely beyond their control.

No breath of scandal attaches to the name of the mother. Even in the first distracted moments when the father learned the truth, he made no accusations against her. He never has. They have not lived together since, it is true, but the husband has never cast a slur on the purity of his wife. He has the same faith in her that he had on the happy day of their marriage.

For obvious reasons the names of the father and mother of the lad will not be revealed at present. By agreement and with the court's sanction, they have relinquished all claims to the child and the youngster will be brought up in ignorance of his true identity.

It was not without a bitter struggle, however, that the mother agreed to the pact that has sprung from her first and only offspring. For years she fought against releasing him, and it was necessary to resort to the most powerful arguments to gain her consent to signing the boy away for life.

### Blood Shows in Boy

Should the names of the parents be mentioned they would be quickly recognized by many. The father moves

in well-to-do circles and his parents were well known. An investigation into his family's history has satisfied everyone concerned that he is of purely white parentage.

The mother, too, during the first year of her happy married life, was known to many. Little of her history, however, according to Attorney Guild, is available.

Both belong to Northern stock and neither has relatives of Southern extraction.

The birth of the child six years ago at first brought wonderful happiness. The youngster was born in a Boston hospital and was a lusty, reddish-skinned child, with a yell that was powerful and healthy. Friends of the family thought he looked like his mother he had her eyes, they said. Others believed he was a chip off the old block, but they pointed out he had his father's nose.

But a few days after the child's birth his color began to change, even while congratulations were pouring in upon the happy parents. As days passed doctors noticed a startling alteration in the boy's characteristics. Two weeks after his arrival doctors announced to the parents that the boy's features marked him as that of a colored offspring. In his veins, they informed the mother and father, colored blood flows.

Since then he has grown darker in color, until today in his sixth year he is dark-brown to black, and has all the characteristics of a colored boy, even to the hair.

When doctors informed his parents of the run of blood in the lad's veins, the father at once separated from his wife. The happy and comfortable home was broken up. Her consternation at the doctor's reports was just as great as her husband's, though in her mother's heart she had no room for anything but love for a child of her own.

The child was sent away early in life to a private institution. At that time the mother had no intention of ever relinquishing her rights to her son and met every suggestion toward such a procedure with refusal. At every opportunity she was by her body's side, down on her knees, caressing and shedding tears over him.

This continued until the youngster grew to the stage where his mind was able to associate faces with acts and when his mother failed to appear at an appointed hour, he would cry for her and ask those in whose custody he was what was detaining her.

When members of the family began to realize that the baby was beginning to understand much of the mys-

tery of the pretty white woman who regularly visited him, they brought to bear upon the mother the arguments that finally persuaded her to sign the adoption papers.

### Father's Argument Wins

Leading in these arguments was the father of the boy. Although he has not been living with his wife since the birth of the child, he has provided for her and today seeks no divorce. He feels that the best thing for all concerned is the removal of the child from both parents and into a strange environment, where he may be reared as a member of the colored race and where his history may be forever unknown.

Last Wednesday, accompanied by her husband, the mother went to the Suffolk County Probate Court and signed the adoption papers.

The woman who has adopted the boy is at present engaged in educational work in the town in which she has been making her home for years. She is wealthy and became interested in the case when she heard of that lad. She has promised to give the boy everything a lad of his age should have, and to educate him and prepare him for a career.

According to Dr. Otto Folin, the Hamilton Kuhn professor of biological chemistry at Harvard University, such a biological phenomenon is possible. In speaking with the Post reporter last evening he said:

"Black is always predominant over the white and somewhere in the veins of the parent colored blood must be present to allow of such a product. The appearance of the parents does not necessarily imply or show what kind of child is to be expected."

"Very often where there is a strain of colored blood in one of the parents, reaction may not set in for two or three generations."

## TRAGEDY OF COLOR LINE BREAKS UP WEALTHY WHITE BOSTON HOME

Boston, Mass., July 23.—Born heir to the riches and refinement of a wealthy white home here, an unnamed child was shunted off last week at the age of 6 years to be adopted by a woman of the Race in a midwestern town. He will learn to call the strange woman "mother" by authority of the probate court, and the stranger will bring him up as her own. The child will never know that his parents were white, because he was so dark. He began to change within two days after his birth and when his white parents discovered that the babe would be brownish-black in color they broke up their beautiful home, separated and have never been together since. The babe was kept until recently in a private school surrounded by his white mother's people with every luxury. Last week he said farewell to the white world. He left at once for the Middle West to spend the rest of his life with people of his own color. Rather than face their aristocratic friends with a brown-skinned

boy, his wealthy white Boston parents forever relinquished claim to their son. Horace Guild, a prominent white Boston attorney and member of the city council, filed the papers of adoption, setting forth the parents' formal agreement.

No stone was left unturned to keep veiled in secrecy the name of the prominent white couple who broke up their home and turned their backs upon Boston society when they found that their first born was not white. The father is a member of one of the city's lead-

ing families, while the mother had been received into the most exclusive social circles of Boston. Wealth surrounded their early married life. The birth of the first child at a Boston hospital was hailed with joy that quickly changed when the color of the babe was determined. The father straightway quit his wife. He has provided constantly for her maintenance and has never moved toward divorce, but he steadfastly refuses to live again with her.

# BORDER COLOR BAR LAW INFLUENCED BY MALE SHORTAGE

(By The Associated Negro Press)

Mexicali, Mex., Dec. 8.—Whether through fear of losing colored citizens, or from a desire to prevent intermarriage of colored men and Mexican women, even though in another country, it is said that all the agitation against Negroes crossing the border lately has been through white insistence, and interference. According to figures compiled by the Bureau of National Statistics, Mexico City, there is a surplus of 327,210 women in the Republic of Mexico. The four states bordering on the U. S., especially on California, viz., Tamaulipas, Chihuahua, Sonora, and Coahuila, are noted for their beautiful women. The Federal District contains the principal surplus of 86,587 women, foot-loose, and fancy free. Mexican women have a horror of being "solteronas," or old maids, and there being no intermarriage law, wedlock is frequently consummated between them and the Negro men.

Many women contract left-handed alliances and accept the protection of married men. Thousands of these men who can afford it maintain "casas chicas," or little homes, and their wives pretend to know nothing about these "casas chicas," established by their husbands.



Amalgamation - 1926

Mississippi.

JAN 10 1926

## Inter-Marriage Of Races Prohibited By Proposed Law

JACKSON, MISS., Jan. 9.—(AP)—Marriage between a white person and any one other than a white person, or a person with no other mixture of blood than white and the American Indian, would be unlawful in Mississippi under a bill prepared for introduction in the house of representatives Monday by Representative Guion of Yazoo county. The bill would also prohibit the granting of marriage licenses until the clerk of the court had reasonable assurance that the statements as to the color of both man and woman were correct.

The term "white person," is defined as one who is pure Caucasian or who is not more than one-sixteenth American Indian.

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## RACIAL INTEGRITY AIM OF PROPOSED MEASURE

Bill to Require Certificates of  
Blood Mixtures.

JACKSON, Miss., Jan. 10.—Something of a sensation, which has been smoldering in the bureau of vital statistics, was developed Monday when Representative Guion of Yazoo County will introduce in the house a bill with the very simple but suggestive title, "An Act to Preserve Racial Integrity."

For some weeks past the department of health has been in correspondence with health officers and others regarding the menacing practice of negroes in several sections of the state of falsifying birth certificates and of the children of negro parentage for registration in the bureau of vital statistics as "white."

This practice has been mostly confined to the negroes in the delta and in the coast counties. The delta cases are among the class of negroes who have a predominance of white blood, or where the white characteristics predominate, so that it is difficult to distinguish the racial mixture of blood. In the coast section the violations come from the class of negroes where the mixture is of Spanish and it is often difficult to distinguish their descendants from the so-called "Creole" or dark Spanish types.

Dr. F. W. Underwood, executive head of the department of health, had to leave the city Saturday on business, but before going gave his unqualified indorsement to the Guion bill, and expressed himself in the strongest terms as favoring immediate and, if necessary, drastic action, to stifle in its incipency this evil, and to broaden the law as far as possible so as to prohibit marriage of white persons with a person having any taint of negro or Mongolian blood.

Section 263 of the constitution reads: "The marriage of a white person with a negro or mulatto, or person who shall have one-eighth or more of negro blood, shall be unlawful and void."

The statute follows this language of the constitution exactly, but adds also a prohibition against marriage with a Mongolian or person of one-eighth or more of Mongolian blood.

Both the constitution and the statute stop at octoroons, leaving it still lawful for white persons to inter-

marry with persons of only a sixteenth of negro blood or less. The prohibition stopped with the octoroon doubtless because of the practical impossibility to distinguish the negro blood, or difficulty in tracing the lineage, beyond the octoroon.

The Guion bill, however, besides making it a felony to falsify the birth records as to race of parents, would also prohibit the marriage of white persons with any but "white persons," and it defines a white person as one who has no trace of any other than Caucasian blood in his veins.

There is hardly a doubt that the Legislature will go as far as it reasonably may to support the state board of health and bureau of vital statistics in keeping the records straight; but when attempt is made to go further than the constitution and statute now goes, and to arbitrarily define a white person as a pure Caucasian, there may be confusion ahead, and complicated will contests coming up involving all sorts of technicalities. Ethnologists are not entirely agreed as to what the term Caucasian includes.

Perhaps it might be safer to amend the law and insert "one-sixteenth" instead of one-eighth. This would take in the children of octoroons. But it might be dangerous to go beyond that.

The Guion bill is brief and to the point. It is made effective 60 days after its passage in order to allow time to provide machinery for proper enforcement.

The fourth section giving the clerk the right to withhold license where he has "reasonable cause to disbelieve" statements as to race and color, may need to be critically examined.

The bill as drafted is as follows:

AN ACT TO PRESERVE RACIAL INTEGRITY.

Section 1. Be it enacted by the Legislature of the state of Mississippi, That the state registrar of vital statistics may, as soon as practicable, after the taking effect of this act, prepare a form whereon the racial composition of any individual, as Caucasian, Negro, Mongolian, American Indian, Asiatic Indian, Malay or any mixture thereof, or any other non-Caucasian strains, and if there be any mixture, then the racial composition of the parents and other ancestors, insofar as ascertainable so as to show in what generation such mixture occurred, may be certified by such individuals, which form shall be known as the registration certificates. The state registrar may supply to each local registrar a sufficient number of such forms for the purposes of this act; each local registrar may personally or by deputy, as soon as possible after receiving said forms, have made thereon in duplicate a certificate of the racial composition as aforesaid, of each person resident in his district, who so desires, born before March 11, 1912, which certificate shall be made over the signature of said person, or in the case of children under 14 years of age, over the signature of a parent, guardian or other person standing in loco parentis. One of said certificates for each person thus registering in every district shall be forwarded to the state registrar for his files; the other shall be kept on file by the local registrar.

Every local registrar may, as soon as practicable, have such registration certificates made by or for each person in his district who so desires, born before March 11, 1912, for whom he has not on file a registration certificate, or a birth certificate.

Sec. 2.—It shall be a felony for any person wilfully or knowingly to make a registration certificate false as to color or race. The wilful making of a false registration or birth certificate shall be punished by confinement in the penitentiary for one year.

Sec. 3.—For each registration certificate properly made and returned to the state registrar the local registrar returning the same shall be entitled to a fee of twenty-five cents (25c), to be paid as now provided for under the law for registration of births and deaths. Application for registration and for transcript may be made direct to the state registrar.

Sec. 4.—No marriage license shall be granted until the clerk or deputy

clerk has reasonable assurance that the statements as to color of both man and woman are correct.

If there is reasonable cause to disbelieve that applicants are of pure white race, when the fact is stated, the clerk or deputy clerk shall withhold the granting of the license until satisfactory proof is produced that both applicants are "white persons," as provided for in this act.

The clerk or deputy clerk shall use the same care to assure himself that both applicants are colored when that fact is claimed.

Sec. 5.—It shall be hereafter unlawful for any white person in this state to marry any save a white person, or a person with no other admixture of blood than white and American Indian. For the purpose of this act the term, "white person," shall apply only to the person who has no trace whatsoever of any blood other than Caucasian; but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasian blood shall be deemed to be white persons. All laws heretofore passed and now in effect regarding the intermarriage of white and colored persons shall apply to marriages prohibited by this act.

Sec. 6.—That this act take effect and be in force 60 days from and after its passage.

## White Women Work for Mixed Marriages Ban

From the Kansas City Call

The proposal of the Kansas City Council of Clubs, composed of white women, to start work for State and federal laws prohibiting the marriages of white and colored people, has drawn criticism from a number of agencies and organizations working for or with Negroes.

In a bulletin issued last week, the Community Service Urban League, of which F. T. Lane is secretary, points out that contrary to the statement in the resolution of the club women, mixed marriages are not "on the increase."

The bulletin points out further that "efforts to prevent intermarriage between white and colored people are simply proposals to encourage prostitution and degrade women of Negro descent." In Mississippi, the bulletin says, there are 122,000 acknowledged mulattoes, although the State has a strict law against intermarriage.

Quotations from a resolution of Southern white women in a recent conference were given, stating their pledge to see that all womanhood, regardless of color, was given protection.

The Woman's Interracial Council, here of which Mrs. Clement Richardson is president, will take active measures to prevent such a law being placed on the statute books should the matter be pushed any further, according to a statement issued by Mrs. Dell Kaiser, vice-president.

## WHITE MEN AT FAULT, SAYS THE GOVERNOR

Blames Their Pursuit  
of Dark Women

In one of the most sensational confessions ever made by the chief executive of a state, Gov. Henry L. Whitfield of Mississippi, in a recent public pronouncement, admitted that the lust of white Mississippians for dark women was responsible for most of the disorder in the state. He begged the state legislature for more and stronger laws to see if something couldn't be done to keep white men away from the women of the race.

"Much of the trouble which we have in this state," he asserted, "results from the utter disregard that a certain element of white men have for Negro women, and I hope that the legislature will enact legislation which will, as far as possible, prevent white men from disregarding the rules of virtue."

SPECIAL MESSAGE  
TO LEGISLATURE

The governor's startling statement was enounced in a special message sent to the state legislature in February. The entire message was taken up with the position of white men crossing the barriers that the South had raised between the races. He begged the legislature to take some measures for stopping the tendency.

The message follows: "For the reason that two very unsimilar races have occupied the state of Mississippi for years and in all probability will continue to remain here for years to come, and for the further reason that it is not questioned that the best interests of both races demand that they be kept separate and distinct in every way, I respectfully recommend to the legislature the enactment of legislation at this session which will provide for any exigency which may arise in dealing with the question of race admixture.

BARRIERS MUST  
BE STRENGTHENED

"Within recent years, in operation of school lands, in questions of descent and marriage, this problem has become a complex one in the state. In my opinion, the barriers should be so clearly defined that no court or executive officer could make any mistake in formulating an opinion or

making a decree in any question arising where mixed blood of an individual might constitute a legal question. There is a solemn duty that the white races owes to itself to preserve its blood in its strictest integrity. In all probability within the next few years people of all races will come in large numbers to the state of Mississippi. Many of these will not have the same racial ideas that native Missisippians have and if some precaution is not taken to prevent it, there is a danger that to some extent racial barriers may be broken down. I therefore urge that before this danger becomes real we take every precaution to preserve the integrity of the white race for the future.

#### PUTS BLAME ON WHITE MEN

"I recommend that as the white race has set up its standards and made its determinations in regard to the protection of the integrity of the white race that the Colored race also be encouraged to protect its own blood and I further recommend that a law be enacted visiting severe penalties upon any white person who indulges in any sex relation with a member of the Colored Race. We have emphatically stated to the Negro Race that they must remain on their side of the social line. I think we ought to state with equal emphasis that white men should not cross the line into the Negro domain. Much of the trouble which we have in the state of Mississippi between the races results from the utter disregard that a certain element of white men have for Negro women, and I hope that the legislature will enact legislation that will as far as possible prevent low grade white men from disregarding the rules of virtue and violating the sanctity of the races."

### "RACIAL INTEGRITY" BILL KILLED BY MISS. SENATE

JACKSON, Miss., Mar. 24.—On the last day of its session, the State Senate, after having passed the House "Racial Integrity" bill, reconsidered its action and killed the measure. The explanation given was that the existing laws covered the situation so far as Mississippi is concerned, and that the new measure would unnecessarily intensify racial animosity.



## TOO WHITE FOR THE JUDGE

Can one become too white to be a Negro? This is the question that arises in a Kansas City Court. Simply because a judge in a court in the Missouri city thought himself a "judge" of color as well as law, he fined a colored woman who had proven to the satisfaction of the city attorney and the entire prosecution that she was a Negro and was married to a colored man.

"Pull off your hat," was the discourteous command of the judge. After scrutinizing the defendant carefully, he set himself up as a sociologist and an anthropologist by his decision. "You are too white to be colored; I fine you \$500 for associating with a colored man," said the judge. He also fined the man a like amount.

When a jurist becomes so well-versed in the races that he can distinguish a very light Negro from a white person he supercedes medical authorities and scientists. In fact, he is too great a man to be on a police court bench; he should really be in the Hall of Fame.

It is indeed an outrage against the law and common decency to fine a man and his wife because one is light enough to pass for another race, especially so after they have proven to the satisfaction of the prosecution that both are colored.

The higher courts of Missouri should set aside this decision and reprimand this self-styled race criterion of a judge who gave the sentence.

Those among us who are light in complexion, due entirely to the white man's acts, should at least be given the right to choose a darker mate if they so desire, without being hauled before the law and being fined for associating with a person to whom they are married.

We know that if we wanted to be white we would be criticised and told to stay within the confines of our own race, but here is the case of a colored woman, who like the majority of us is proud that she is, and wants to be a Negro, but the law condemns her and says she MUST be white. Indeed, she was "Too White For The Judge," and in our estimation, this judge is too wise for his bench.

Caucasians should at least permit us to be Negroes without interference.

## Grant New Trial For "Too White" Mo. Woman

Kansas City, Mo., Feb. 2.—Mr. and Mrs. Edward Hayter, who were each fined \$500 on January 15 by Judge Samuel A. Dew, on a charge of violation of the state laws against miscegenation, were granted a new trial to be heard on February 5th.

The new trial was granted following the plea of the Hayters' attorney, who insisted to the court that a gross error had been made in the trial. Following the granting of the new hearing Judge Dew called Mrs. Hayter to his side and examined her closely and questioned her. After having turned anthropologist and pronounced the girl as white, in spite of her supported testimony that her father was white and her mother colored. The judge insisted that she must be white, "because she had all the earmarks of a caucasian."

### New Trial for Woman id To Be White

Kansas City, Mo.—Mr. and Mrs. Edward Hayter, 1517 E. 10th street, fined \$500 each for violating the interracial marriage law, have been granted a new trial.

Mrs. Hayter, who declared she is colored has been married for six years. Judge Dew demanded that the woman pull off her hat and said she was too white.

## TOO WHITE FOR COLORED SAYS MO. JUDGE

Kansas City, Mo., Jan. 27.—Disregarding all testimony and evidence to the contrary, Judge Samuel A. Dew, Republican member of the Missouri bench, used only his own "expert" opinion, based upon his observation, in rendering his decision in the case of Fav Hayter, and fined her \$500.

The girl was arrested because it was believed that she was white, and she is married to a colored man, Edward Hayter, in violation of the state laws against "miscegenation."

In court the girl, who has blonde hair and blue eyes and is easily mistaken for a "Nordic," testified that she was born in Louisiana and that her father was a white man and her mother a mulatto. Friends and acquaintances who have known her for several years stated that she had always said she was colored and had lived with colored people. She worked as white prior to her marriage, but her attorney stated that many other colored girls were doing the same thing.

In spite of all this testimony, coupled with the fact that the prosecuting attorney admitted that the girl was colored, the jurist tripping in the roles of judge, anthropologist, and sociologist, decided that the girl was "too near white to be colored," and found her guilty. Mrs. Hayter's attorney made a motion for a new trial which was denied, and he then presented a plea for an appeal and will take the case to a higher court.

# LOVES NEGRO; FAMILY SAYS SHE'S CRAZY

## Couple Get License Her Grandparents Stop Marriage

Camden, N. J., July 14—After she had procured a license thru a lawyer to marry a colored Cuban, Gladys Jones, a white girl of 21 years was arrested on complaint of her grandfather and held by Judge Cleary for "examination" to test her mentality. The girl lives with her grandfather at 519 Spruce Street.

Frank Michiner, a colored Cuban, is a deep sea diver. In court Friday Michiner made a vain effort to obtain the release of Miss Jones. He said he loved her and would marry her at any cost. "Lots of Cubans have white wives and there is nothing unusual in this case," he declared.

Mrs. Jones, the girl's mother, who lives in Woodbury, near here, when told of the action of the daughter, in wanting to marry a Negro, had a "fit."

"The very idea! My girl, a member of the controlling race of this world wants to mix her blood with that of a Negro. No, my God, No!!"

But when she learned that her daughter had ignored her grandfather, Mrs. Jones stated that Gladys was subject to "spells," while her grandfather declared that she had an ungovernable temper and that at times she would threaten to kill all in the family.

Miss Jones insisted that she was of age and could do as she pleases

"His first wife was the same color as I am," said Miss Jones. "I deeply moved at the action of the court and the girl's mother. I knew his first wife and since her death we have been friends. I love him and intend to marry him."

The next day Miss Jones was committed to the State Home for Feeble Minded at Vineland by Judge Cleary. The Court took this action after Drs. Kain and Conaghy had examined the girl declared her "unsound mentally." The girl declared she will escape and marry Michiner if its the last thing she does on this earth. He was deeply moved at the action of the court and the girl's mother.

## WHITE WOMAN SEEKS TO WED CUBAN—CRAZY?

CAMDEN, N. J. (ANP)—After she had secured a license through a lawyer to marry a colored Cuban, her grandfather and held by Judge years, was arrested on complaint of Gladys Jones, a white girl of 21 years, for "examination" to test her mind. The girl lives with her grandfather at 519 Spruce street.

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Amalgamation—1926

New York.

# Prominent New Yorker and Former Well-Known Resident of Brooklyn Marries Far-Famed White Beauty

George Lattimore, Leader of the Once Champion Smart Set Club, of Brooklyn, and Among the Pioneers of Recent Years Leading Colored European Invasion of Musicians, Said to Be Wed to Enchanting Dolores

A bit of news which came sizzling over the wires of the International News Service on Monday—and which will be further cause for those brave Nordics of the Sunny Southland to don their sackcloth and ashes—was the announcement of the marriage of George Lattimore to the beautiful model known all over Europe and America as "Dolores."

George Lattimore is the brother of Counsellor Robert P. Lattimore, with offices at 15 Park Row, and Mr. Lattimore. Mr. Lattimore was born and raised in Brooklyn and his mother is still in the family home on McDonough street, one of the finest thoroughfares in Brooklyn.

For years this young man held a confidential position with the Pinkerton Detective Agency and was so well liked by the head of this international firm of "man-getters," his resignation was held up for the longest time as the firm hated to lose him. The close association of George Lattimore and Mr. Pinkerton can be seen in the fact that his brother, Robert, was given the middle name of Pinkerton in honor of the great detective.

In the early days of basketball and other branches of athletics among Negroes in this part of the country, George Lattimore took a leading part, and with a number of other well-known Brooklynites headed the famous Smart Set Athletic Club, which became known all over the United States for the classy meets staged at the prominent armories in Brooklyn.

Smart Set, with George Lattimore as the moving spirit behind its activities, boasted of one of the largest followings of any club of its kind in America, and no other athletic club sponsored by colored men ever drew such stars to its meets as did Smart Set. The leading white athletes of their day considered it an honor to compete at meets arranged by the Smart Set Athletic Club, and it was George

Lattimore who personally possible to place this in his honored position it occupied.

During all this time Mr. Lattimore carried on his work with the Pinkerton Detective Agency. Shortly after the war he severed his connection with the firm and led the first batch of colored American musicians to Europe. This was the Southern Syncopated Orchestra, with Will Marion Cook as leader. As was to be expected, these musicians created quite a furore, but Mr. Cook did not remain long and soon returned to the United States.

A few years back Mr. Lattimore personally handled the booking of the motion picture made by one of Europe's kings of his hunting expeditions in Africa.

Brilliant to the extreme, and with a personality which won him audience wherever he sought it, he has made a wonderful success in London and Paris. Some months ago he won judgment in the courts of Scotland for a tidy sum of money which was the culmination of the wreck of the steamer on which his musicians and himself were making a trip to Scotland.

He was a long time manager of Dolores, the famous model he has married and who posed for Jacob Epstein, the sculptor. She is an English woman of exotic beauty.

It was Epstein, sculptor of New York's East Side and now a resident of the British capital, who brought her into prominence.

The bride is not to be confused with the Dolores who for several seasons decorated the stage of American revues. The English girl was in 1924 divorced by Richard Harry Sadler, a former British officer, who had married her the last year of the World War. On his return from the front, Sadler charged, he found Dolores living with her former husband. He overlooked this lapse, but in 1922 he left the model.

## cies of Racial Marriages

Couched in Memorandum Issued by British Colonial Office

(Preston News Service.)

The difficulties which confront a girl who may happen to contract marriage with a Chinaman, Hindu, Moslem or African Negro are illuminatingly set forth in a memorandum issued by the British colonial office in view of recent marriages of English girls into the races indicated, states the Vancouver Province.

Marriage of a British girl to a Chinaman results in the loss of her British nationality thereby, and the fact that her marriage is valid in British law will not avail to protect her in China from a treatment which does not conform with the rules applicable in Christian countries in regard to marriage. In the case of such a marriage, there can be no actual guaranty that if the husband returns to China he may not, in accordance with the customs existing in that country, take to himself other wives in addition to the first, or even that he may not have already entered into marriage relationships in China.

The marriage of a woman of British nationality (professing the Christian faith) with a Hindu, even in a case when it is valid in all respects in this country, is not necessarily so when the husband returns to India. In India he is subject to what is known as his "personal" law, and this law would probably not reorganize the

marriage at all.

In the case of a Mohammedan, although marriages between Christian women and Moslems are recognized as valid by Mohammedan law, if the English law only were gone through, it might place the parties in a position of some difficulty in a Mohammedan country. Under the Mohammedan law, the husband may, if he desires, take other wives, in addition to the first, without consulting his first wife, whether a Christian or otherwise.

Where a marriage relationship is constituted which the Mohammedan law will recognize, a Mohammedan husband may, under Mohammedan law, divorce his wife at will without any legal formalities beyond that of repudiation and of discharging the settlement agreed upon; should he return to his own country leaving his Christian wife here, the fact of their being thus locally separated might be equivalent to divorce under Mohammedan law.

African Negroes are in many cases in their own countries subject, in certain particulars, to native law and customs which may permit of polygamy.

THERE is an important angle of the Rhinelander annulment suit which no amount of clever editorial skirting, or summary disgust, or pity for the self-inflicted scourge upon the blazoning escutcheon of a proud old family can overshadow. It is the implication upon which the suit itself rests, and which Judge Ann, that lawyer for the plaintiff, with a last bold play to the passions of America, put in these words:

"The People—these millions of human beings in the State of New York. They are the party I ask you to consider first. Why, gentlemen, stop and think. There isn't a father among you—and remember I sought to get fathers on this jury—there isn't a father among you who would not rather see his own son in his casket than to see him wedded to a mulatto woman."

"There is not a mother among your wives who would not rather see her daughter with her white hands crossed in her shroud than see her locked in the embrace of a mulatto husband."

American audiences know how to accept this. It can easily be recognized as the ready-made mechanism of racial defense. With the idea of defending race purity, such as there is, there is no quarrel. The Jews have accomplished this with greater success and less brazen slander of their neighbors. But it is just and quite sensible that Negroes should resent the imputations of a complete and defiling impurity, which, it seems, the arguments in support of this separateness, require.

The Rhinelander case, like that of the equally famous quadroon Hannah Elias, who, more than

twenty years ago shocked the country when she in-and yet, with a righteous passion, denies it the status of her elderly and respectable of respectability. So runs the history of those races lover, and of the North Carolina Congressman's which "should not mix"—the tragic Eurasians of son, who recently married a colored maid, and was India, who are neither Indian nor English, the forthwith committed to an asylum, is merely an 450,000 mulattoes in South Africa, the Filipino acute and sensational instance of the conflict of Meztizoes, left by the American Army, for whom human with man-made laws. Nor is it wholly a fund of \$2,000,000 is now being raised in America, the three million mulattoes in the United States,—troublesome ghosts to haunt these gallants who love and run away. The brilliant defense of this case in question and the fair-mindedness of judge and jury are to be thanked for the outcome, but it leaves many morals principle and argument against racial inter-mixture over which to ponder. And not the least of these



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The Rhinelander case, like that of the equally famous quadroon Hannah Elias, who, more than twenty years ago shocked the country when she inherited the fortune of her elderly and respectable lover, and of the North Carolina Congressman's son, who recently married a colored maid, and was forthwith committed to an asylum, is merely an acute and sensational instance of the conflict of human with man-made laws. Nor is it wholly racial, for in it are blended the more common features of class and caste in affairs of sex.

No one doubts that the fierce fires of love had blinded both to the dicta of race and class. But this couple could never resist the strange code of the white world that in practice violates every principle and argument against racial inter-mixture

who love and run away. The brilliant defense of this case in question and the fair-mindedness of judge and jury are to be thanked for the outcome, but it leaves many morals over which to ponder. And not the least of these



concerns the hazard of young and attractive Negro girls who are not uncommonly looked upon as safe prey. The query attributed to Dr. Washington finds peculiar appropriateness here. He asks, "If your segregation will be high enough to keep us in, will it be high enough to keep the white man out?"

**I**F arguments against racial inter-mixture are necessary at all they should at least be consistent, for the sake of those who lack the traditions by which we are guided. The most famous of these arguments is the biological one which has the remarkable property of proving the quite opposite facts that the pure blood Negro is superior to the hybrid, and that the mulatto is superior to the black.

It is difficult to impress one with the argument that Dr. Moton is a natural leader because he is of unmixed origin and Dr. Washington was a great leader because of his white blood. Nor can the more cautious doctrinaires expect to be successful beyond the circle of those who consent to close their eyes, when they argue that the mulatto is superior to the black but inferior to the white. A naive person might inquire: "And, where pray, is the naturally greater white father of Dr. Washington." It is unreasonable to ask anyone to believe that an instinct of race repugnance is an argument against inter-marriage when twenty-six states have for some reason found it necessary to pass stringent laws against it, and three million mulattoes deny it. The unhappiness which almost inevitably follows mixed unions is more social than racial and caused by the very attitude which alleges that unhappiness is an argument against them.

### RHINELANDER PUBLICITY.

Law Notes Defends Trial Before Judge and Jury.

The recent trial of the Rhinelander annulment case in public before a Judge and jury, instead of in secret before a referee, is defended by Law Notes, which says in an editorial that if it had been tried in private and at its conclusion a decree for the plaintiff was rendered, "the few who know the high character of the presiding Judge would believe it to be a just decision, but among millions it would add to the belief already too common, that the rich and influential can get anything they want in the courts." The editorial says further: "As it is, those who would harbor such a belief are the ones who read most avidly the reports of the trial and when it is concluded they will know that the merits have been fully and fairly heard and that there is evidence to sustain the decision. Demonstration to the public that the courts judge fairly between rich and poor, influential and obscure, is worth more than enough to compensate for any harm that may come from broadcasting the salacious details of the case. And at that it is probable that the fears of any great harm from such a publication are grossly exaggerated. This is not an age of innocence, and it is pure affectation to assert that any great number of persons old

enough to read newspapers are ignorant of anything that is printed or implied in the press reports of a scandal. There is probably no form of publication less harmful than that of testimony in cases of this kind, for the reason that it is a true picture of life, with the glamour and gilding which imagination is prone to impart stripped off. When a 'romance' gets into court it is no longer alluring; beneath the salacious incidents is the plain showing that the man whose passions are not circumscribed is apt to run counter to law, to be subjected to blackmailing demands or otherwise come to disaster; that the woman who trusts unwisely is usually discarded and disgraced at the end.

### Those Mixed Marriages

When Mason Dixon wrote a letter to Collier's denouncing the jury which refused to annul the marriage of Kip Rhinelander and his Negro wife he stirred up a great deal of interest among readers. This is evidenced by the flood of letters commenting on the case which have reached this department. Most of them take issue with Dixon and especially with his assertion that if a white man and a colored woman want to live together it is their own affair, but that their marriage should never be sanctioned by law.

Here is a letter from Wilder Wyoming of Kemmerer, Wyo.:

"The evidence submitted proved that Alice Jones did not deceive young Kip, and upon this evidence the jury made their decision. I am not sponsoring miscegenation. The outrage in this case was committed by 'white' Kip Rhinelander, who consummated a marriage with an octaroon, being in full knowledge of her colored blood. A real man, black or white, would doubtless shoulder his share of the blame in such an alliance. No one can blame 'white' Kip Rhinelander for not continuing a matrimonial alliance with a Negress, but just how can we improve his methods of trying to free himself. No matter how much I may hate the 'blacks' I can't say any jury would be justified in punishing an innocent Negro for a 'crime' in which a white man was equally involved."

Writes E. M. of Los Angeles:

"In California we have a law against mixed marriages and I approved of it until I read Mason Dixon's outrageous letter. 'Down South we know how to handle such affairs,' he says. 'If the couple feel they must live together that is their affair.' In other words, the South approves of illicit relations between blacks and whites and is horrified only at legitimate decent marriage between them."

Another reader from Los Angeles, Madeline Glass, holds that the question of advisability of mixed marriages is unanswerable.

"It is generally agreed," she writes, "that no white persons should lay the cross of color on their children, yet, on the other hand, is a Negro not justified in attempting to lighten his or her children's dusky shade by blending it with white? Whether we like it or not, nature will eventually settle the matter by amalgamating all the earth's people into one great race."

### Prohibit Mixed Marriages

To the Editor of Collier's:

The verdict of the jury in the Rhinelander case, which has interested the entire nation recently, was outrageous. The marriage of young white "Kip" Rhinelander and his famous family, and Alice Jones, Negress, should have been automatically annulled as soon as it was established that there was colored blood in her veins. Down South we know how to handle such affairs. If the couple feel they must live together that is their affair. But no civilized state should sanction marriages between white and black. New York and other states have no law against mixed marriages. Until they adopt such laws these states will be disgraced to the nation.

MASON DIXON, Atlanta, Ga.

## MARRIAGE OF WHITE GIRL TO NEGRO STIRS POUGHKEEPSIE

Poughkeepsie, N. Y., March 5. — Love for a race youth has caused pretty Sarah Zeigler Smith, 16-year-old dancing teacher, to be in a cell in the county jail here, and has also forced Judge Thos. Aldridge, 70, to reconsider the status "under a cloud."

Five months ago Sarah, who is the daughter of Mr. and Mrs. Calvin Zeigler, a wealthy white family, left her home and eloped with Charles Smith, with whom she had fallen in love. The girl, who is regarded as one of the prettiest in the town, said she he was working in her father's brick yard. On September 1, 1925, they were married at St. John's Church, New York City.

The young woman, who is soon to become a mother, owes her undoing to her father it is reported. It is alleged that he made a complaint to the police that his daughter was living at the home of Judge Aldridge, and was possessing a revolver without a permit.

Sheriff Close sent deputies to the home of the judge. They claim that Judge Aldridge met them at the door. After a talk he promised to help them locate the revolver.

Soon thereafter, the deputies claim that they heard something fall down the chimney. They reported their failure to find the gun, and also reported the noise in the chimney, to Supreme Court Justice Morschauer, who instructed them to return to the home and make a search for the weapon. They did and claim they found it.

Justice Morschauer then caused the arrest of the young girl and subsequent proceedings that caused Judge Aldridge to resign. In so doing the Judge explained that the girl had worked for him as a housekeeper, and in buying silk stockings, silk underwear and a fur coat for Sarah, he was only doing so out of pure love and affection for an unfortunate girl. It was stated he wanted to adopt the girl prior to her marriage to Smith.

Despite the fact that Smith and the girl are married, he is charged in a warrant with second degree assault on his wife.

The girl, who is torn by devotion to her husband and loyalty to her family, sits in the cell with small hope for the future.

An attempt is being made by some white people to have a bill passed prohibiting racial inter-marriage in this state because of this case.

Mrs. Smith, after marriage, lived with her husband at his home in Huntingdon, Pa., up to last month when she returned to her home here.

It is reported that her parents will make an effort to have the marriage annulled on the ground that the girl is a minor.

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Her affidavit contends that she was under the legal age of consent when she married Smith last

woman's voluntary filing of the annulment suit has not been obtained, and it is believed that she has been coerced into making the motion by her father who seeks to end the "misalliance."

The couple live with Justice of the Peace Thomas Aldridge, seventy years old, quite a sensation in this city when their marriage was announced. The girl was discovered by her family, and went to live with Smith's people in Huntingdon, Pa. Continued interference on the part of her father with the marriage of the young people impossible, and they separated, she going to



concerns the hazard of young and attractive Negro girls who are not uncommonly looked upon as safe prey. The query attributed to Dr. Washington finds peculiar appropriateness here. He asks, "If your segregation wall be high enough to keep us in, will it be high enough to keep the white man out?"

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Five months ago Sarah, who is the daughter of a well-to-do Calvin Zeigler, a wealthy real estate man, left her home and eloped with Charles Smith, with whom she had fallen in love. The girl, who is regarded as one of the prettiest in the town, is now in the county jail. On September 19, 1923, they were married in a small church, New York City.

The young woman, who is said to be a mother, once had an affair with her father. It is reported that he made a confession to the police that his daughter was living at the home of Judge Aldridge and was pregnant. Sheriff Chase sent deputies to the home of the girl to find out if she was there. They found her in the bed. After a talk he persuaded her to leave the house.

Soon thereafter, the deputies claim, they heard something about the girl's father. They reported their failure to find the girl in the chimney, to Supreme Court Justice Monaghan, who instructed them to return to the home and make a search for the wedding. They did and claim they found it.

Justice Monaghan then caused the arrest of the young girl, and subsequent proceedings that caused Judge Aldridge to resign. In so doing the judge explained that the girl had worked for him as a housekeeper, and in buying silk stockings, silk underwear and a fur coat for Sarah, he was only doing so out of pure love and affection for an unfortunate girl. It is stated he wanted to adopt the girl prior to her marriage to Smith.

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Her affidavit contends that she was under the legal age of consent when she married Smith last year in New York City. The couple, who were school mates at the time of their marriage, created quite a sensation in this city when their marriage was announced. The girl was disowned by her family and went to live with Smith's people in Huntington, Pa. Continual interference on the part of her father made the married life of the young people impossible, and they separated, she going to

woman's voluntary filing of the annulment suit has not been obtained, and it is believed that she has been coerced into making the motion by her father who seeks to end the "misalliance."

Aldridge, who threw the revolver out of the window when the police forced an entrance into the house, was arrested and charged with concealing evidence and obstructing justice. Confirmation of the young



Amalgamation - 1926

New York.

# COLOR NO BAR TO PAIR IN LOVE; YOUNG MAN GOES FREE

ed. Her father was notified and the police here were asked to locate her.

Local police authorities here located her living as the wife of Rankin at the W. 134th street address and Rankin was arrested as a fugitive from justice and the girl was held as a material witness.

Last week the inspector of police here received a telegram from the Chief of Police at Duquesne informing him that there had been no crime committed by Rankin there that warranted them to issue a warrant for his arrest.

It is believed that the parents of the girl are endeavoring still to prevent the marriage of the pair. Miss Soffer stated to a reporter that her parents could do nothing to prevent her from loving and marrying Rankin. Rankin said that he was on his way to Duquesne to get her and was determined to marry her.

## Duquesne Police Wire Authorities Here That John Rankin, Held Here, Is Not a Fugitive From Justice

Love and youth reigned supreme Friday when John Rankin, who has been living at 200 West 134th street with ~~Miss~~ *noted* Soffer, white, as his wife, both of whom are from ~~Duquesne~~ *Duquesne* Pa., was released from a charge accusing him of being a fugitive from justice by Magistrate ~~Abraham~~ *Abraham* Rosenthal, sitting in the Washington Heights Court.

Attorney William Patterson, associated with the law firm of Dyett, Hall and Patterson, represented Rankin. The police authorities had held the pair in jail until last week when the girl's father came here and secured bail for her. Efforts to get the girl to turn against Rankin and bring a serious charge against him failed.

Defying her parents, the girl took the stand in behalf of her childhood sweetheart. Following the hearing and the release of Miss Soffer and Rankin, the girl was taken back to Duquesne, where she will stay until the birth of her child by Rankin.

The couple came up through school together. A little over four months ago she came here to visit her aunt. Suddenly she disappear-

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## KIP RHINELANDER WILL APPEAL CASE

Fight to Annul Marriage to Ne-  
gress Will Be Taken to High  
Court is Report

POUGHKEEPSIE, N. Y., March 25.—  
(AP)—Unsuccessful in the second  
phase of his fight for annulment of  
his marriage to Alice Jones Rhine-  
lander, negress, Leonard Kip Rhine-  
lander planned tonight to carry the  
battle to the state division of the  
supreme court within the next 30 days.

Supreme Court Justice Horschauser  
today denied the motion of Rhineland-  
er's counsel for a new trial of the  
suit which was tried in West Chester  
county supreme court last November.  
Immediately after this decision, Isaac  
N. Mills, Rhineland's chief counsel,  
announced in White Plains that an  
appeal would be taken in Brooklyn  
within the time limit.

News of her second victory reached  
Rhineland's wife by messenger at  
the isolated home of her parents in  
New Rochelle.

Joyous, but highly nervous she re-  
fused to be interviewed. She held an  
informal reception, however, for  
friends, white and negro, who went to  
her home to congratulate her.

## Wealthy New York Farmer

### And Comely Colored Bride Back

### Home Happy and Well Fortified

## Klan Cowardly Refuses to Invade Either Home of Independent Mixed Couple or That of Defiant Mixed Couple Parents of Bride.

Peekskill, N. Y., Apr. 27.—Sidney  
Barrett and his young colored  
bride, Hazel Williams, 17, have re-  
turned to their large estate near  
here and have notified the Ku  
Klux Klan to visit them at once.  
Likewise, Mrs. Williams, colored  
mother of the bride, her father  
is white—blind loaded shot-  
guns, has sent a similar un-  
accepted invitation to the Klan.  
The nine days' wonder has appar-  
ently ended and the wealthy young  
farmer has apparently settled  
down with his pretty bride to pur-

ish his cowardly poor relatives and  
enemies at his leisure.

The marriage last week, which  
resulted in twenty hooded klans-  
men wrecking Barrett's automobile  
after the license was obtained at  
the township of Kent, has aroused  
the entire countryside. Returning  
from a two-day honeymoon, the  
couple were refused admission to  
the apartment of the bride's white  
uncle, Kurnel Williams, near Ma-  
hopac.

Williams said he and his wife  
received an unsigned note demand-  
ing members of the Ku Klux Klan  
be permitted to enter Barrett's flat,

above the Williams' apartment, if  
they made a visit. The note said  
this advance notice was given Wil-  
liams so that he and his children  
would not be frightened. Williams  
leases the eighteen-acre farm be-  
longing to Barrett, on which the  
two-apartment house is located.

Bride's Mother on Guard.

Later the bridal couple were re-  
fused shelter at the home of T.  
Wright, who treated Barrett as a  
son in bygone years.

Mrs. John Williams, mulatto  
mother of the bride has stood  
guard with shot gun in hand, in  
her lonely home in the hills, dery-  
ing an attack by Klansmen.

The courtship of Barrett and his  
lightly colored bride began three  
weeks ago, it was learned today.  
Barrett, it was said, asked Wil-  
liams where he could find a wife  
and the latter introduced him to  
his niece.

Warned by Sign.

Notwithstanding this, Williams  
and Hanford Barrett, a brother of  
the bridegroom, posted a sign on a  
tree at the farm.

"Sid Barrett: keep off these  
grounds."

The couple were married by  
Judge Martin J. Stryker at Adams  
Corner after the Rev. J. S. Stowell,  
pastor of the Baptist Church at  
Farmers' Falls, refused to perform  
the ceremony. Stryker said he  
did not observe the color of the  
girl in the gloom, but admitted  
noticing the word "dark" on the  
marriage license.

## Ethnologist Reports Results Found In Three Years' Research Into Physical Effects Of Race-Crossings On The Negro

### Dr. Herskovitz of Columbia University Says New Type Of American Negro Is Being Formed, Basing Statement On Measurements Involving 3,000 Individuals

the definite physical type mentioned  
is being established.

That the American Negro is estab-  
lishing a stable and definite type in  
this country, a type unlike either the  
African or European from which it  
has come, is the conclusion to which  
the three years' research carried on  
by Dr. Melville J. Herskovitz of Col-  
umbia University has brought him.

The work on which Dr. Herskovitz  
has been engaged, that of a study of  
the physical effects of race-crossing,  
has been carried on with special ref-  
erence to the American Negro popu-  
lation, itself the result of a mixture  
between African, European and  
American elements. The meas-  
urements have been made mainly in  
Harlem and at Howard University,  
and in the course of his work he has  
measured almost 1,000 men as well  
as over 1,500 children of Public  
School 89.

The attainment of the type of Am-  
erican Negro which is being formed,  
Dr. Herskovitz feels, has been  
brought about by a process of selec-  
tion in mating which has been going  
on without any conscious idea of it  
on the part of the people involved.  
"It furnishes a striking example," he  
said, "of the way in which physical  
form may change in a population, and  
of the way in which this change may  
be brought about in the course of  
a few generations in an almost im-  
perceptible manner."

#### Much Miscegenation

A great deal of crossing between  
whites and Negroes occurred during  
the period before the Civil War, but  
this has been gradually growing less,  
since he has come to this country  
due to the strong influence in the Ne-  
gro community against such inter-  
breeding, as a result, there is today  
almost no mixture between the two  
population groups, and a further re-  
sult is that of inbreeding within the  
Negro population, which means that  
During the past year, Dr. Hersko-

This is strongly shown by the gen-  
ealogies of the persons measured.  
Of the present generation of college  
men, it is found that less than one  
have a white parent. In the genera-  
tion which includes the grand-parents  
of these men, however, the percent-  
age of white increases to about ten  
per cent. This shows the way in  
which the trend has been, from more  
to less intermixture, for with the de-  
crease of the amount of white blood  
introduced into the Negro population,  
we would have the necessary means  
for the consolidation of the type  
which is being created.

#### A New Physical Type

Just what this physical type will  
be after a few more generations,  
in the event that the inbreeding contin-  
ues and mixture with the white popu-  
lation is not resumed, cannot be  
said. But the results of the investi-  
gation seem to indicate to a certain  
extent what it may be. The method  
which has been employed has been to  
measure a large number of individ-  
uals, and then to compare the averag-  
es for the physical traits measured,  
which the American Negro has come  
from. When this is done, there are very  
striking results obtained. Thus, it is  
seen that in trait after trait, the av-  
erage for the American Negroes lies  
about half-way between that for Eu-  
ropean populations on the one hand,  
and for that for West African popu-  
lations on the other. In other words,  
what has happened to the Negro  
this has been gradually growing less,  
since he has come to this country  
has been that there has been introduced  
into his group a great deal of white  
blood, and, with the stopping of this  
inter-breeding with whites, he has  
created a type which is about half-  
way between the parent populations.



Assisted By Zola Houston

# WHAT HAVE YOU TO SAY

All letters to the Editor must bear names and addresses or will not be published.

## PROTESTS INTERBREEDING

To the Editor of The GRAPHIC:—

The inclosed unsigned letter I received in answer to the article of mine, printed in The GRAPHIC recently, regarding a picture of an Oriental and a white girl, making a romantic (?) picture. As the letter was unsigned, the only way I can answer is through your paper. The writer unjustly accuses me of being a bigot, hypocrite and narrow-minded. In answer I wish to state I have always respected a man or woman regardless of creed or color, as long as they did not violate the unwritten law and kept to their own circles. I am only a plain American, who honors white women, and I am sure that if you put this topic before some sound, white people

99 per cent. of them will agree with me.

JEROME FRANKEL.  
575 West 189th St.

# New Rochelle, N. Y. Villagers Forget Rhineland Case

## Old Settlers See Changes As Result Of Love Tangle Between Aristocratic Scion and Simple Race Girl

"Yes," interposes a younger and more romantic girl of the town, "we got a kick out of it for a few days but most of us have long since forgotten it."

days but most of us have long since forgotten it." In the heart of the city, the Rev. J. M. Boddie, pastor of the Baptist church, and his congregation are just completing a large modern apartment house on the cooperative plan. It is of modern architecture, of stucco finish blending with the architecture of the town, and will furnish the most modern conveniences to twenty families.

made her home in New Rochelle for the last 15 years. "None of these poor white women here for long since even questioned my right to take some children in the park," Joseph S. Bates, one of its oldest

They will also tell you how in the magnificent high school, groups of young white boys and girls who once gleefully invited their colored associates to take part in especially arranged tennis matches and other social and semi-social events, now act with unmistakable reluctance.

On the other hand some New Rochellians raise their brows and say the whole thing was not worth the noise made about it. They speak of Alice as an ordinary village girl and of Rhinelander as a much more ordinary man whose personality would not appeal one out of any 100 shop girls, but for his money.

"The Jones were funny people and did not associate much with the people of the village," said another woman, "and most people around here feel that if the pair had been left alone it would have ended in a happy married life. I could take you right this morning," this woman said significantly, "where there is a woman with colored blood in her veins presiding over one of the most luxurious homes in town."

### Aristocratic Town

New Rochelle had its beginning in the making of an out-of-New-York millionaire colony. Every thing about the town, which numbers about 50,000 inhabitants, even now, breathes the spirit of aristocracy.

Its colored population, 95 per cent of whom are southern born men and women who found things more to their liking in this town than in the more congested Harlem, also reflect its spirit in their homes and attraction for the quietude of the life as found there.

The outstanding thing about them is the spirit of business co-operation. Although the basis of most incomes is personal service, they have opened a number of business establishments. A grocery store, for instance is being run by ten men who combined their capital and several pieces of property are being bought in this cooperative way.

In the heart of the city, the Rev. J. M. Boddie, pastor of the Baptist church, and his congregation are just completing a large modern apartment house on the cooperative plan. It is of modern architecture, of stucco finish blending with the architecture of the town, and will furnish the most modern conveniences to twenty families.

### Property Values

Some idea of how New Rochelle has developed the last 15 years may be gleaned by a story told by Joseph S. Bates, one of its oldest citizens. In that neighborhood at Winthrop and North avenues, a realtor tried to sell him a piece of property for \$600 shortly after he moved to the village. When he looked at it it seemed to be a waste piece of wooded bog. He indignantly refused to buy it believing the realtor was trying to skin him.

Recently this same piece of property was purchased by a big syndicate for \$100,000.

### Alice Builds

At her Pelham home Mrs. Alice "Kip" Rhinelander is completing a magnificent home. Knowing ones who know the legal advice the pretty young wife of the Rhinelander scion is getting, discussing the alleged \$150,000 settlement completely scout the statement. "This thing is going to cost that guy a cool million, if it costs him a penny," they smilingly say.

## U. S. NEGRO TENOR

TO THE AUSTRIAN  
SOCIETY WOMAN

~~11-8-26~~  
(Copyright, 1926, for The Constitution and  
The Chicago Tribune.)

Vienna, November 7.—The negro tenor, Roland Hayes, who has given a number of successful recitals in Vienna, has become engaged to the well known Austrian society woman, Countess Colloredo, who divorced her husband in order to marry the negro singer, it is said.

The house of Colloredo is one of the oldest families in Austria.

Nora Islin, of New York, now the Countess Colloredo-Mansfield, is married into another branch of the family.

Amalgamation - 1926

North Carolina

# Southwestern Christian Advocate

SOPHER OPPOSES

INTERMARRIAGE

Duke Professor Says Such Attitude is Tradition in His Family.

Durham, March 6.—Criticism and comments of the press on the supposed attitude of Dr. E. D. Soper, head of the school of religion of Duke University, on relations of the white and colored races in the United States, has brought from Dr. Soper a statement that he is personally and hereditarily against intermarriage of the races.

The address criticized was delivered at a meeting of the young people's conference of the Southern Methodist Church in Memphis, Tenn., a few weeks ago, reports of which were published in church papers. The harshest criticism yet noted was in R. Don Laws' "Yellow Jacket," which scathingly denounced Dr. Soper for his alleged advocacy of social equality of the races.

Copies of this paper, in addition to the claimed large mailing list, have been widely distributed by other than the publishers, numbers of copies having been received in Durham with stamp postage, rather than by the pound, as sent out by the publishers. Other newspapers have commented on the reported address, including the Christian Advocate, Methodist church organ.

Dr Soper issued the following brief typewritten statement: "I am glad to say that I have always held, as I do now, a very strong opinion against the inter-marriage of the races. This is not only my opinion, but it is the tradition of the family. My father, a missionary for 40 years in Japan, was strongly of the opinion that marriage ought not to take place between the different of races, whether those races were Americans and Japanese or white Americans and negroes. I have been brought up on this teaching, have never deviated from it, and believe as strongly today as I ever have."

## Story Of Interracial Love Tangle Gets Editors' The Gate

CHAPL HILL, N. C.—Julian S. Starr and R. K. Fowler, editor and assistant editor, respectively, of the Christian Advocate, college paper of the University of North Carolina, have lost their jobs. The Students' Council of the institution having asked them to resign, because they published a love story in which the hero was white and the hero a mulatto.

L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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THE METHODIST BOOK CONCERN

## That Nordic Pastor

A RECENT news item, carried by the Associated Press, tells of a Nordic minister, pastor of one of the fashionable Nordic churches of Asheville, N. C., and one of the leading Nordic churches in that State, who is to be tried before a committee next month on the charge of immoral conduct.

The minister involved in this incident, a delegate to a religious conference in Memphis, Tenn., was arrested by the police in their raid on a vicious house in the disreputable section of a Negro neighborhood. At the police station he gave a fictitious name and address, and was released on a bond of \$10, which he subsequently forfeited when the case was called for the civil trial.

Though this unfortunate Nordic pastor, who is a leader of the spiritual forces of a large and fashionable congregation of Nordics, does not need it, we assure him that we are quite willing to throw around him the mantle of Christian charity—not dealing harshly with him, as his trusted position and inherent Nordic superiority would naturally require: "Of him to whom much is given, shall much be required."

But there are certain persistent reflections in our mind which we can but record in this connection. Wherein does this Nordic minister of superior culture and "superior" biological heritage differ from the group with whom he was found when arrested? Evidently the chromosomes which determined his character were not superior to the little character-determining particles that formed the basis of the "inferior" persons with whom he was found associating on the plane of social equality behind the insecure doors of that disreputable Negro house. Can any of his Nordic sympathizers advise this anxious world just what specific heredity vessel this Nordic preacher had in his character complex that determines his superiority over his criminal associates who were colored? The biological determinism of his Nordic nature seems not to have been favorable to him; at least it shows an exception to the much boasted rule of inherent Nordic superiority. Even the superior cultural environment which he evidently had enjoyed from his youth up was not sufficient to put upon him the imprimatur of

a character superior to those less favored creatures who were able to rise to his level of mutual association.

It is the habit of Nordics, in the matter of such happenings (for this is only one out of many such), to start violent civic warfare on the "vicious Negro element and dives" of the community as "menaces" to a clean city. And that is proper. But city authorities must remember there never was a city with Negro dives that was not also infested with Nordic dives, too. Indeed, frequently they are interlocked. Viciousness and criminality know no Negro or Nordic lines or characteristics. We have discovered that there is as surely the same sin germ in one group of humanity as exists in the other group: for humanity is *one* with only superficial and cultural differences. No use for Asheville Nordics to rail out against Negro dives to bolster up an alibi for this Nordic minister: for as long as there are Nordic dives anywhere, they reflect back of them, making them possible, the same character that makes possible the Negro dive.

Then, too, the custom of Nordics under such circumstances, if the victim of this debauching escapade had been a Negro minister, to hand out a lengthy preaching concerning "the corruptness of the Negro ministry" and the Negro's "divorcement of religion and morals"; together with all the stock stuff usually invoked to bolster up their assumption of Nordic superiority. But the Negro ministry now smiles at any disparaging comparisons anybody now makes regarding the moral quality of Negro ministers until Nordic ministers can show a better brand—a more ethical type. The type of preacher arrested in that vicious house at Memphis can tell the Negro minister nothing whatsoever about religion or morals; nor can preachers of the Sweetin type, who confederate with the wife of an humble parishioner, to do away with their wives and husbands that they themselves may live in criminal relationships as Nordic leaders.

Of course, the Nordic sympathizers and minimizers of this fashionable Nordic pastor's sin, would in the last analysis admonish us of the injustice of indicting the whole Nordic group for the errancies of one of their number. And we promptly and justly admit that we do



not. It would be illogical and unchristian to do so. There are thousands of good, white, *even Nordic* ministers, of superior character and social worth, not because of their blood chromosomes or of their pigment but because they have snatched from contacts with their environment the intangible spiritual elements that give to men superiority of character. And yet *this is the very unjust weapon with which the Nordics viciously slander the Negro*. They say if one Negro is bad, all Negroes are bad. Whatever sin one Negro commits, is alleged to be a characteristic of all Negroes. Could we not as logically conclude that since this Nordic Asheville pastor has erred, therefore all Nordic pastors will err in the same direction? The fallacy and the folly of such reasoning is too evident for remark. It must therefore not be applied hereafter to the Negro. If this Asheville Nordic erred, that was his personal sin and not that of his fellow ministers. So likewise when a Negro errs, it is his personal wrongdoing and cannot be attributed to the whole group. We come back inevitably to the old fact—as old as human nature—“There’s so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to talk about the rest of us”—Negroes or Nordics. There are bad Negroes and good Negroes, bad Nordics and good Nordics. God made some Negroes to develop into characters far superior to some Nordics, and some Nordics into far superior characters to some Negroes. Some Nordics will go to places where they have no business, and some Negroes will do some things they have no business to do. Color will never be the line of demarcation between good and evil in character or in conduct. ‘Tis proven by the case of that Nordic pastor at Asheville.

Amalgamation - 1926

Oklahoma.

# AMALGAMATION STAMPING OUT THE RED MAN

## Inter-Racial Unions Slowly Thin Ranks. Only A Few Thousand Full Blooded Indians Living

OKMULGEE, Okla., Oct. 27.—(Special Release). Slowly but surely, the Red Man is passing away and inter-racial marriages gradually shatter tribal boundaries.

Even in Oklahoma, often described as the last stand of the five civilized tribes, the Indian is going down the trail, according to the latest figures on the Indian population of this State.

In 1906 an enrollment of the five tribes showed 101,785 persons, including all Indians of full blood.

Today, according to the figures compiled for the tribes in Washington by United States Representative Hastings of this district, there are only 9160 full-bloods on the tribal rolls kept by the Department of the Interior.

### More Mixtures

On account of the increase in mixed marriages, it was found impossible to obtain even an estimate on the persons of part Indian blood.

Unless the heirs of an Indian of mixed blood are wards of the government in the administration of oil royalties or real estate, it is difficult to maintain a check on this wing of the five tribes.

The check of the tribal rolls also revealed the names of 2286 Indians of half blood or more, making the total population recognized as "all Indian" at 11,386 in the five civilized tribes.

The tribes are Cherokees, Choctaws, Creeks, Chickasaws and Seminoles. Various other tribes, including the wealthy Osages, are represented in Oklahoma, but it is the five civilized tribes referred to when the Indian population of the State is mentioned.

### Cherokees Lead

Of the tribes, the Cherokees are the most numerous, with 8621 full bloods. The Choctaws rank second and the Creeks are third.

Unlike the usual check on the Indian population, the survey conducted by Representative Hastings did not

attempt to fix the cause of the decline of the Red Man, although it generally is believed the spread of education and the motor car, which has brought the once lonely reservation within a few hours' drive of cities, have figured in the breaking down of tribal boundaries.

Mixed marriages always have been the greatest factor in the passing of the red man and still take their toll as the Indian girls and young men march to the altar with the whites.



# PARAMOUR THEN TRIES TO END LIFE

**Washington, Pa., Police-  
man, Member of Promin-  
ent Family, Kills Self  
When "Dual Life" Is  
Revealed.**

WASHINGTON, Pa., Mar. 11.—Illicit love sent another victim hurling into eternity last Friday night, when Clarence Streibling, 29 years of age, of Washington, Pennsylvania, police officer and debonair favorite with the fair sex, ended his life in a locker room of the Washington police station. A few hours later, his alleged mistress, Josephine Lemley, white, attempted to end her life by swallowing poison. The tragedy caused quite a stir in the staid little town, where Streibling and his wife, the former Monzella Walters, musician and society girl, have lived for a number of years. Mrs. Streibling is the sister of Ulyssus Walters of 504 Lowell street, this city.

For several months, it is said, the love affair of the young policeman and the pretty white girl has been the topic of criticism among the townspeople, and last week following an alleged visit to the latter's home, police officials surprised Streibling and found him comfortably situated in the girl's room. His suspension followed. Mayor W. W. Hoyte, who had ordered the investigation, was obdurate in his order to have Streibling suspended, and when Streibling came to the police station at 8:30 Friday evening to turn in his badge and keys, he remarked, "There is no place in this world for a Colored man." He then walked back into the locker room and shot himself. Chief Joseph Verderber who had given him a receipt for his

badge and keys said that the significance of Streibling's last words seemed to fill the room ere the fatal shots were heard.

When the Lemley woman heard the news of her sweetheart's suicide, she rushed to the local undertaking establishment where she viewed the body. In a paroxysm of grief, she left the undertaking place, and as she stepped into a waiting taxicab, she raised a vial of poison to her lips. The quick action of a woman friend who was with her at the time frustrated her from swallowing all of the poison, but the white woman's mouth and throat were badly burned and she was rushed to the Washington hospital. It is said she will recover.

## Wife Calm

In the meantime, the calm little wife of Streibling bears up remarkably under the strain of the unpleasant experience. Having been a native of Washington, the people have surrounded her with every possible demonstration of their sympathy and respect. Shrinking from the notoriety and humiliation of the suicide of her husband, the little woman has no word of reproach. With the assistance of her devoted relatives the arrangements for the burial rites of Streibling were made, and very quietly he was laid to rest in the little valley cemetery Monday morning, following funeral services conducted by the Rev. Farley of the African Methodist Episcopal Church.

## Mixed Couple Dies In Suicide Pact

PHILADELPHIA, PA. (ANP).—Mystery surrounded the death of William Garney, white, 45, and his wife, Sarah, 40 years old, Negro, who were found in the third-floor front room they had occupied for six months at 1240 Ellsworth street, Monday afternoon.

The door and windows of their room had been locked and stuffed with rags.

A still exploded in the same house a year ago.

## School Romance Bared By Arrest Of White Girl And Colored Boy

Held as fugitives from justice Bertha Soffer, nineteen year old white girl, and John Rankin, twenty-one year old colored youth, both of Duquesne, Pa., told an unusual story to Magistrate Douras in Washington Heights Court, Tuesday September 28.

The couple were arrested by Detectives Bauerschmidt and Crosby of the 16th Precinct, West 135th street police station, who received a communication from Thomas Flynn, chief of police of Duquesne, Pa. The detectives arrested the couple at 221 West 134th street, where they lived as man and wife, although unmarried. *Age 10-2-26*

According to the story told a reporter by the girl, she and Rankin attended school together in Duquesne. Their romance met with objection and when she came to New York about five weeks ago to visit friends, Rankin followed her. They took up residence in Harlem, intending to get married, for the girl is about to become a mother. They spent last weekend in Stamford, Conn., trying to get a marriage license but they got there too late, and as the office was closed Sunday, they came back to New York. Because word had been sent out for them, they did not get married in New York fearing arrest.

Rankin is charged with seduction, and both are being held without bail until the arrival of extradition papers from Pennsylvania. Both the boy and girl protest that the charge is unfounded, but police say that the girl's family is pressing the complaint against the colored boy.

## White Woman And Waiter Wed

Harrisburg, Pa., PMS—Zack Melville Knight, aged 47, waiter at the Booker T. Washington Hotel, and Mrs. Grace Durkin, 51, widow, white, obtained a marriage license here last Thursday afternoon at the Dauphin county courthouse. They were married a few minutes later by Alderman Malley. Knight is a native of Jamaica, B. W. I., his wife's first husband died in 1918.

## DAD GIVES UP; CAN'T CONTROL GIRL'S LOVE

*After American*  
White Daughter Elopes With School  
Chum And Defies World

New York City, (PMS)—John Rankin, of Duquesne, Pa., who has been living here with Miss Bertha Soffer, white, also of Duquesne, was released from a charge of being a fugitive from justice Friday in Magistrate Rosenbluth's court.

Police had held the couple until the girl's father came here from Duquesne and provided bail for the girl's release. But it is said that efforts to persuade her to turn against Rankin proved of no avail. She would not bring a serious charge against Rankin.

Defying her parents, Miss Soffer took the stand in behalf of her childhood sweetheart. Following the hearing and the release of Miss Soffer the girl was taken back home to Duquesne, where she will stay until the birth of her child by Rankin.

It developed during the hearing that the couple had gone to school together. Early in September she said she came to New York to visit her aunt. Suddenly she disappeared. Her father was notified and the police here were notified to locate her.

The parents of the girl are said to be doing everything possible to prevent the marriage of the couple. Miss Soffer still maintains that there is nothing in the world that will keep her from marrying Mr. Rankin. "I do not care if he is a colored man. He is a gentleman and the only man I love. I will marry him and I defy anyone to try to stop me from doing so."

Rankin has left for Duquesne and says that he is going to marry Miss Soffer.

## WHITE WOMAN AND HO- TEL WAITER WED IN HARRISBURG

(Preston News Service)  
Harrisburg, Pa., Oct. 29.—Zack Melville Knight, aged 47, waiter at the Booker T. Washington Hotel, and Mrs. Grace Durkin, 51, widow, white, obtained a marriage license here last Thursday afternoon at the Dauphin County courthouse. They were married a few minutes later by Alderman Malley. Knight is a native of Ja-

maica, B. W. I., his wife's first husband died in 1918.

## GIRL DEFIANT ON QUESTION OF MARRIAGE

## Arrested for Eloping With Youth

New York, Oct. 8.—Extradition papers signed by Governor Pinchot of Pennsylvania arrived in the city last week for pretty 19-year-old Bertha Soffer (white) and her companion, John Rankin, 21, a youth of our race, who fled from Duquesne, Pa., in an effort to continue their school days romance. *Age 10-9-26*

Both the girl and the youth left New York in the custody of an officer. The girl voiced no objection to being returned to her parents.

## Held Without Bail

Arraigned before Magistrate Bernard Douras in Washington Heights court Monday, they were held without bail. Upon their arrival in Duquesne Rankin will face a charge of seduction.

Rankin and his sweetheart were arrested in an apartment at 221 W. 134th St., where they had been living together. They were taken into custody by Detective Bauerschmidt of the W. 135th St. station following a complaint filed by Chief of Police Flynn of Duquesne, who telegraphed that the girl's parents were informed that the couple were in the city.

Miss Soffer appeared defiant to police authorities when she stood at the bar with her sweetheart. In a well worn one piece suit, plain in appearance, bobbed of hair, her steely gray eyes flashed back in resentment to the questions put to her.

## Romance Stars in School

The girl would make no statement to the court or the detectives who arrested her. She told a reporter that their romance had started in school. As friendship grew, she said, so grew her parents' objections, but she declared she had "to live her own life."

Despairing of continuing their attentions to each other in the little town, they decided to elope. She said she left willingly and was not lured, as the charge against young Rankin implies.

"We spent the week-end in Stamford, Conn., trying to get married."

the girl said, "but we arrived too late and the place was closed on Sunday."

They then came to New York and have been planning to be married since, she said. "I love him dearly," she said, "and color has nothing to do with it."

## Jewish Maid To Despite Pa

DUQUESNE, Pa. (PSN)—What is said to be a genuine romance had its beginning back in school days, came to a head in the elopement of a pretty Bertie Soffer, a clever Jewish maiden, aged 19, and John Rankin, aged 21.

According to police reports, Miss Soffer went to New York City September 4 to visit with an aunt, her father's sister. A few days later she is said to have written to Rankin, who then went to New York. It is claimed that when Rankin made his third visit to Miss Soffer at the home of her aunt, she was chastised for permitting him to stay so long. Finally the aunt remonstrated with the girl, but with no avail. The girl then left her aunt's home. This was about the middle of September. The aunt then telephoned to her brother, the girl's father, and told him of the circumstances. The father, Sam Soffer, took up the matter with the District Attorney's office of Allegheny County. He swore out a warrant for the arrest of Rankin charging him with seduction, the girl being under 21 years of age.

New York police soon located the couple and placed them under arrest. Mr. Soffer has gone to New York and declares that he will prosecute Rankin. Miss Soffer declares that she will stick with Rankin, no matter what happens. "We attended school together and have been ardent lovers from childhood and I propose to marry Mr. Rankin despite the protests of my parents and relatives. I love John and he loves me."



# Suitor Jilted Her Because Of Colored Blood, Girl States

PAWTUCKET, R. I., August 11.—Elsie Harkins, attractive 20-year-old Pawtucket girl with a strain of colored blood in her veins, has nothing but an unused wedding ring and many memories to remind her of her thwarted love affair with James Coffee, 49, of Pleasant Valley Parkway, Providence.

She says her "Jimmy" jilted her when his mother found that her mother was colored.

Jimmie's mother knew nothing of the approaching marriage of her son until a few days before the wedding was scheduled. Elsie visited her prospective mother-in-law with Jimmie one night and divulged her intentions. Mrs. Coffee made immediate arrangements to stop the ceremony and hold up the publication of bans. Bans had already been published once and Miss Harkins had been the guest of honor at two showers.

"Jimmie's father has been dead since before he was born and I have been both father and mother to him," said Mrs. Coffee. "I owed it to him to prevent this marriage for it would have meant misery and poverty for both of them."

She admitted that the girl's colored blood was the principal reason for the assertion of parental authority and that the matter of money would probably have been met if the racial question had not entered into the problem. The girl admitted she loved Coffee and would have married him "if he hadn't been tied so closely to his mother's apron strings."

The principals agreed on July 14 as the wedding day, and the bride purchased a complete wardrobe.

"But don't you think I'm heart-broken," she said blithely to a reporter. "I would not have married him anyway if I had known he was such a coward. He was not a man to go through with it; my color should not have made any difference if he loved me. I cared for him at first, but how can I care for him now? Believe me, I'll never marry anyone now. I'm through with marriage. Love to me now is nothing more than a joke."

Mrs. Harkins supported her daughter in her philosophy on marriage and love. Elsie is dark, with curly hair.

## UNIQUE COLONY OUTGROWTH OF AMALGAMATION

An Unusual Distinction Is  
Claimed By Rhode Is-  
land Community

INDIAN, NEGRO AND WHITE  
Redskins First Barred In-  
termarriage, But Later  
Welcomed Negro

By Lester A. Walton

NEW YORK, Nov. 10.—On the Boston Post road, 12 miles from Waverly, R. I. and 40 miles from Providence, is an unusual community known as Charlestown, R. I. It was once the stamping ground of the redskin as rare relics of yesteryear bear witness. What makes the colony a centre of interest today is its unusual genealogical background. Inter-marriage between Indian, Negro and Caucasian has produced a unique progeny.

Members of the third generation in particular are undeniably and irrefutably identified with these three racial groups. They are generally looked upon as colored people, and so regard themselves. Yet the question is sometimes raised when it comes to giving them classification that they are neither distinctively Negro nor Indian, and the blood of the white race coursing through their veins further complicates their status.

Father a Pirate

The genealogy of Charles Johnson and wife, one of the best known cou-

ples in Charlestown, is typical of the racial ramifications of family trees in the colony. Mrs. Johnson's father was Charles Babcock, a white man of Spanish descent, who came from New York and whose father, according to legend, was a sea captain who turned pirate. Her mother, Anstress Noka, was of Indian and Negro parentage. Eleven children were born to the Babcocks.

Charles Johnson also was born in Charlestown. His father was a full-blooded Negro from the South and his mother, Abbie Wilcox, was a full-blooded Indian. During the antebellum days marriage between Indians and Negroes at first was strictly forbidden by the chiefs. Fugitive slaves who made their way to Charlestown and environs were always befriended by the redskins. As the story goes, originally those disobeying the mandates against mixed marriages were punished on the "Crying Rocks." This, however, did not put an end to intermarriage, as the couples would elope and settle elsewhere. A goodly number of the offspring from these unions are living in Providence, Hartford, Pawtucket, New Bedford and other New England cities. The Indian chiefs, seeing that the marriage ban was of no avail, lifted it and welcomed the Negroes into the midst on full terms of equality.

Inter-racial Marriage

The Johnsons have no children, but Mrs. Johnson's sister, Emily, has a daughter, Mrs. Nora Peckham, whose husband is of Negro and Indian descent. Mrs. Corinne Northrop, daughter of Mrs. Peckham, is wedded to a white man.

Another sister of Mrs. Johnson, who was Annie Babcock, the wife of Clarence Sikita, an Indian, has a daughter, Minnie, who is wedded to an Englishman by the name of Walter Dove. The Northrops and Doves have children, all of whom have blood ties with three races.

Despite intermingling, concord and tranquility prevail at Charlestown. There are no serious disorders, no chaos. The community is both peaceful and provincial. The Indian influence, with its history, tradition, legends and visible evidences of the past, predominates.

Two miles and a half from the Charlestown Post Office on the Atlantic Ocean is the King Tom Farm of 700 acres. The natives relate that a long time ago the property belonged to King Tom, an Indian chief. He was sent to England by his tribe to acquire an education. But the taking on of the white man's civilization proved his undoing.

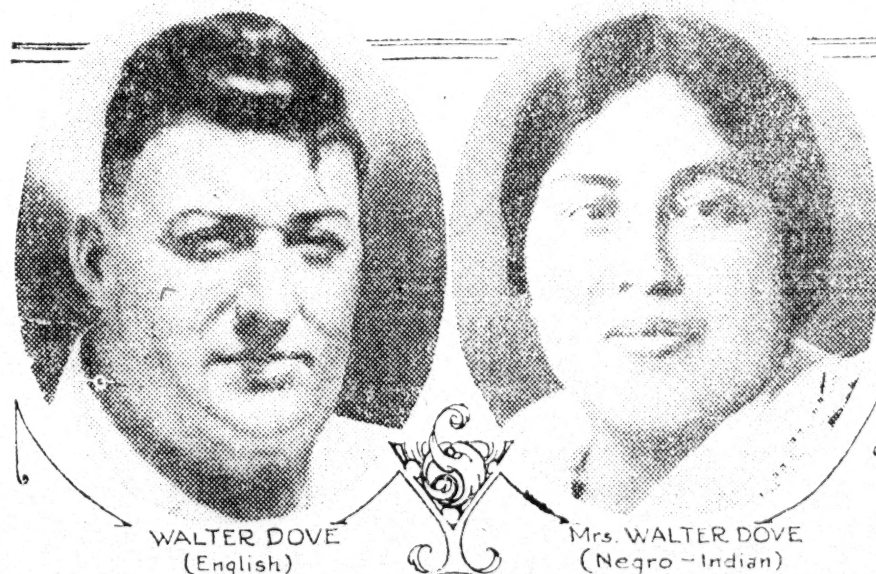
Returning to his people with a changed mental outlook, King Tom

became a tyrannical ruler and domineering husband. He took to drinking heavily. One day while intoxicated he sold this farm to a white man for a musket and a pair of patent leather shoes.

The old Indian schoolhouse standing on the farm was recently converted into a lodge by the new white owners. Tomahawks, canoes, spears, arrows, beads and cooking utensils are on exhibition. Mrs. Johnson is house-keeper.

## Charleston Folk NEW YORK WORLD Of Three Races

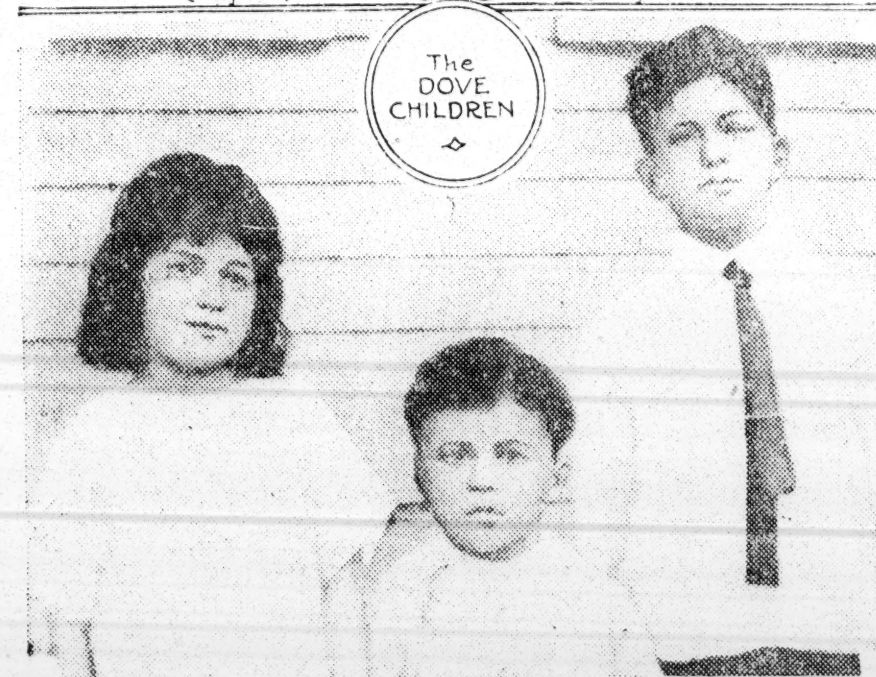
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WALTER DOVE  
(English)

Mrs. WALTER DOVE  
(Negro-Indian)

The  
DOVE  
CHILDREN





# Indian, Negro and White Mixture Gives Unique Distinction

By Lester A. Walton

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## His Undoing

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Returning to his people with a changed mental outlook King Tom became a tyrannical ruler and a domineering husband. He took to drinking heavily. One day while intoxicated he sold this farm to a white man for a musket and a pair of patent leather shoes.

The old Indian schoolhouse standing on the farm was recently converted into a lodge by new white owners. Tomahawks, canoes, spears, arrows, beads and cooking utensils are on exhibition. Mrs. Johnson is housekeeper.

Negroes, Indians and white people attend services at the old Indian Church, erected in 1859. The pastor is known as the Rev. Lucius Perry and also Chief Yellow Fellow. He speaks five languages and is married to a white woman.

In the back of the church are the graves of Indians who were buried before and shortly after the signing of the Declaration of Independence. One tombstone tells of the death of Deacon James Raniel, at the age of seventy-four, who was buried in 1772; another of the death of Samuel Niles, aged seventy-nine, and buried in 1778.



Amalgamation - 1926

## Aiken Again To The Front

Arrest Negro For Marrying  
White Woman

New York, Dec. 20.—The lynching community of Aiken, S. C., is again in the limelight with a miscegenation case, according to information reaching the National Association for the Advancement of Colored People, 69 Fifth avenue.

White people in the community between the towns of Windsor and White Pond have threatened trouble to a young married couple if they try to live in their home because the young husband, Arthur Munday, is accused of having colored blood. Munday was arrested after his marriage, charged with "posing as a white man," and later released in \$1,000 bond. A local paper reports: 12-23-26

Munday gave bond and is now at liberty, but it is understood that he has been plainly told by the citizens of the community that if he should undertake to return there with his wife there would be trouble.

The crime of miscegenation, charged against him, is severely dealt with under the laws of this state, a penalty being fixed of from not less than 12 months and a fine of \$500 to ten years and a fine of from \$2,000 to \$3,000 upon conviction. This is to prevent intermarriage between the races.

The woman in the case is said to be crushed by the charges that have been brought and the developments following marriage.

South Carolina

## MISCEGENATION CHARGE CAUSES TROUBLE IN AIKEN

New York, Dec. 17.—The lynching community of Aiken, S. C., is again in the limelight with a "miscegenation" case, according to information reaching the N. A. A. P. C. C.

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"The woman in the case is said to be crushed by the charges that have been brought and the developments following his marriage."

# CLERGYMAN WHO DENOUNCED INTERRACIAL MIXTURE CAUGHT IN VICE DEN

Memphis, Tenn., July 2.—Apostles of "racial purity" held up their lily-white hands in horror today with the discovery that one of the most prominent ministers in the South was arrested in a raid on a brothel inhabited by women of our Race during the general conference of the Methodist Episcopal church, South, here. *Defender 7-3-20 Chappell, Ill.* Dr. Asa C. Chappell, 45, pastor of the Central Methodist church of fashionable Asheville church, it is known, are supporting his claims to innocence.

Dr. F. J. Prettyman of Gastonia, former chaplain of the United States senate, will preside at the trial. Rev. C. M. Dickens of Albermarle will prosecute. Dr. H. K. Boyer of Shelby will defend Dr. Chappell.

Dr. Chappell's story is that he was suddenly overcome with nausea while near the door of the brothel, and that he entered the house for the sole purpose of adjusting a truss. The raid came just after he entered, the preacher says.

"I was so bewildered that I gave the name of Smith," he told his counsel.

The church court will try Dr. Chappell on a charge of immorality growing out of his arrest here the night of May 8, while he was a delegate at the conference, in a house of ill repute operated by a Race woman. Dr. Chappell, widely known as a preacher and after-dinner speaker, several times has taken occasion to decry interracial mixture, it is recalled.

## Suppress News

Influential friends of the minister have contrived to suppress word of his arrest almost entirely. Dr. Chappell's brother, Dr. Clovis G. Chappell, is pastor of the First Methodist church here. Another brother, Dr. E. B. Chappell, is connected with the Methodist Sunday school board at Nashville, Tenn.

Police Commissioner Thomas H. Allen stated that Dr. Chappell was arrested in a raid on a Race brothel the night of May 8, that he gave the name of "J. S. Smith" and was released on \$10 bond, which he forfeited. Patrolmen Charles Redders and C. K. Brigrance arrested the pastor along with several other persons, including two girls of our Race, the commissioner said.

The officers found "Smith" in a bedroom with his clothing disarranged, the commissioner added. He did not have enough money in his pockets to make bail and was forced to send to his hotel for \$10.

## Under Suspension

Dr. Chappell, who has held important pastorates in Texas and Oklahoma, is now under suspension, awaiting trial. The board of stewards and the congregation of the

## Review Court Record

Suspension of Dr. Chappell was ordered after an investigation by a committee of three North Carolina pastors, headed by Dr. H. C. Sprinkle, who came here to inspect city court records.

If found guilty, the pastor's case will be reviewed by the Western North Carolina conference in October. Acquittal will restore him to his congregation.



Amalgamation - 1926

## A Subject That Could Be Dropped With Profit

It was very kind of the *Ledger-Dispatch*, and typical of the genuine good-will that exists in its editorial department, to write so generously of the success of the emancipation day parade. The illusions, however, to "social equality" and racial amalgamation were intended, doubtless, as admonition or remonstrance to white readers of the *Ledger-Dispatch*, as it is exceedingly difficult in these times to find a colored man that is inclined to invite himself to dinner with his white fellow-citizen, or who has the temerity to bootleg the anti-racial intermarriage laws and conventions. The latest developments and evidence in bootlegging of that type appear to incriminate almost exclusively the whites—not the blacks.

Among thoughtful Negroes such subjects as "social equality" and amalgamation are very disagreeable and are generally taboo. Negroes indulge the hope that their white friends will eventually feel secure in expressing pleasure in their advancement without revealing a lurking suspicion that their main objective is to obtrude upon them.

The *Ledger-Dispatch* is not to be condemned for lecturing the Anglo-Saxons on these delicate matters, for that group seems to proceed under the notion that so long as the woman has no legal status and cannot hold anyone legally accountable for her social destruction, racial intermixture is excusable. Illegally practiced, it is not violative of the Anglo-Saxon code. Give it a legal status and it is utterly repugnant and void of all respectability.

## INDIAN DEFEATS SLAVE LAW

Richmond, Va., Jan. 2.—Ray Winn, charged with violating the new race purity law of Virginia, made good his claim that he is an Indian. He had been indicted with his white wife, and records were introduced to show he was born of Negro parents. This was the first of a series of cases arising when the children of persons claiming to be Indians were denied admission to white schools. It was shown that a school was established near the reservation for the Indian children and that the Negro children began to appear, whereupon the Indians quit and sought admission to the white schools, raising the question of race purity, which resulted in adoption of a law against misrepresentation of blood.

## Law No Panacea Against Miscegenation, Says Woman Writer

The keeping of records straight so far as the Bureau of Vital Statistics is concerned is an excellent idea, but the prevention of marriage between the races will not prevent the multiplication of mixed progeny, unless white men can be brought to a different concept of decency and their responsibility to their race, and to the women who have done their part in keeping the fountain pure. Unless this can be done, the law only adds illegitimacy to illegitimacy, and adds not one iota to race integrity.

"A difficulty in connection with this bill is the fact that the word 'white' as applied to race has a certain well-defined meaning, of universal acceptance that cannot be altered by a local law without involving the state in legal entanglements."

The Guion bill is modeled after the similar bill recently passed by the Virginia legislature, making it unlawful for a white person to marry anybody with the slightest trace of black blood.

## MARRIAGE LAW IN VIRGINIA

Richmond, Va.—The state senate was given a new measure forbidding

Virginia.

marriages between white and members of brown, red, yellow or black races.

The law directs that no clerk shall issue a marriage license to any person of mixed blood, regardless of the race, to marry a white person, and a white person, as one who has no trace of admixture of the blood of any of the races named as being other than white. All persons who are not white are classed as colored under the law.

This bill has caused worry to lily-whites here. They say persons have been parading themselves as white and have held themselves aloof from the colored people, have been denied admission to the schools as white. Many are Indian in extraction and they claim to be Indian in every way and they have gone to the courts to have their status defined. The mere fact that they have been rebuffed by the school authorities does not deter them in the fight they are making for their racial integrity.

If any person marries in this state and the man or woman is other than white, the offenders are to be prosecuted under the laws on miscegenation and penitentiary terms are provided for such infractions of the law. The bill went to the consideration.

## VIRGINIA STILL FACES PROBLEM WITH NEW BILL

(By the Associated Negro Press)

Richmond, Va.—The new racial integrity law, offered before the senate Monday, which declares all persons not Caucasians as colored and prohibits any person of mixed blood, regardless of race, to marry any white person, has caused many complex problems, and set in motion a wave of discontent among various groups that has swept the whole State of Virginia.

This last effort on the part of the Virginia solons "to protect and preserve" the "Superior race" has caused much worry and humiliation to Japanese, Indians, Chinamen, and others, who have paraded themselves as white and have held themselves aloof from Negroes, but who now have been denied admission to schools as white. Many have gone to the courts to have their status defined.

According to the bill, that bids fair to become a law, whites are whites and Negroes are black and as such must maintain their separate racial integrity. The bill, however, made no provision whatever for those Ne-

groes who are not black, but whites, of which there are hundreds in the State of Virginia. This "living argument" against racial integrity has always presented a problem to Southerners and the opinion has been voiced here that the new bill will offer no solution as long as Negro women have no redress in the courts against white men and white men seek illegitimate relations with Negro women via the back door after the shades of night have fallen.

## Color Bar Bills Before Virginia Legislature

RICHMOND, Va., Feb. 7.—One of the bills introduced in the Virginia house of delegates in the last few days is one by G. A. Massenberg, of Hampton, designed to compel the separation of white and colored in public halls, theaters, opera houses, motion picture houses, and places of amusement; to penalize those who do not enforce the proposed law, and to punish such persons as may refuse to accept the seats designated for them.

## NEW VIRGINIA RACIAL PURITY LAW COMPLICATES THINGS

(A. N. P.)  
RICHMOND, Va., Feb. 6.—The new racial integrity law, offered before the Senate Monday, which declares all persons not Caucasians as colored and prohibits any person of mixed blood, regardless of race, to marry any white person, has caused many complex problems, and set in motion a wave of discontent among various groups that has swept the whole State of Virginia.

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# Says Social Fabric of State Would Totter Under Integrity Law Amendment

**Prominent Virginia Families Have Other Than Pure White Blood. Declares Opponent of Proposed Law.**

(Special Correspondence)

Richmond, Va.—The proposed amendment to the racial integrity law—enforced to the letter—would shake the entire social fabric of the state, declared Manley H. Barner before the House committee on general laws holding a public hearing of the bill to amend the law, in the assembly chamber Thursday night. Mr. Barner, without using names—cited specific instances of prominent Virginia families which had other than purely Caucasian blood in their veins.

Standing in the legislative hall of the palefaces, representatives of the remaining tribes of Virginia Indians on Thursday night made a dramatic appeal that they be spared the final blow that would wipe out the face of the earth. The blow aimed at the Indians is couched in the bill before the General Assembly to amend the racial integrity act. No physical violence is intended toward the remnants of Red Men, but if the bill passes in its present form, Virginia Indians as such, will perforce cease to exist.

The amendment which is backed by Dr. W. A. Plecker, state registrar of vital statistics and John Powell of the Anglo-Saxon Clubs of America would define all non-white persons as colored, and would make it a felony for any person of the white race—defined as persons without a trace of colored blood—to marry any person except of the white race. It designates all persons not of white Caucasian race colored. This designation would, it appears, apply to Japanese and Chinese as well as to Indians.

The voice of the Indian in its dramatic plea before the House committee on general laws holding a public hearing on the bill Thursday night was not unseconded by white men, however. "In the name of justice, leave them their name," shouted Clement Yancey, white, who for 40 years has lived near the reservation where the Pamunkey Indians have lived and kept to their tribal customs since the infancy of the Republic.

The representatives of the Red Men were led onto the chamber of the legislature by old Chief Cook of the Pamunkeys, fiery-eyed chieftain with a tongue of eloquence. With eyes flashing in characteristic tribesmen fashion the old man made a passionate plea before the committee on behalf of his people.

## Chief Cook's Plea

"Will you palefaces," he demanded, "blot out with the stroke of a pen a nation? For we are a nation—a republic with a republic livnig according to our own laws and traditions on the tract of land granted us when the white man came from across the seas and took from us the virgin soil of our fathers. I am before you, not as a first family of Virginia, but as a first family of America, and I defy any man to say to the contrary. I was sick when the message came that our very name was threatened. But I told my people I would plead for them, even if I was taken back in a baggage car. For I would gladly sacrifice my life for my people."

There are only 80 of the Pamunkeys left.

John Powell in advocating the passage of the proposed law declared there was no such thing as a "Virginia Indian." All of the tribesmen, he declared, were intermixed, both with white and colored blood.

## Proposed Racial Law In Virginia Hits Opposition

**Patriotic Organizations Are Against Statute Respecting Races.**

**20,000 ARE AFFECTED**

RICHMOND, Va., Feb. 8.—(AP)—Various patriotic organizations of Virginia are preparing to fight the amendment to the state racial integrity law now pending before the general assembly, it was learned today. The bill classifies as

"colored" or "non-white" all persons with any "known demonstrable, or ascertainable admixture of Indian or negro blood," except the descendants of white persons and Indians who married prior to 1619 and descendants of the civilized tribes of Oklahoma and Texas now citizens of Virginia. It forbids the marriage of white persons and "colored" or "non-whites" and declares "void absolutely," ab initio any such unions.

## HISTORIAN'S VIEWS

"Twenty thousand of the most distinguished people in Virginia," would be classed as colored under the amendment, the Richmond News Leader today quotes an "historian" who has studied the question.

Including among this number, the newspaper says, are at least a dozen members of the general assembly and a member of the state supreme court of appeals.

The News Leader points out that the law does not except "descendants of two very famous marriages between Indians and whites, which took place about 1644 and in 1684," and from which unions "are sprung many of Virginia's leading families."

## FAMOUS FAMILIES

At least a score of the state's most famous families, the paper adds, "are descended from these Indian marriages, it is declared by genealogists. From these families have come two governors of Virginia."

"The trace of Indian blood in each case is negligible," the News Leader article said, "but since the two marriages are historical facts set forth in numerous printed genealogies, it is contended that this blood is unquestionably 'known and ascertainable' under the proposed law."

## VIRGINIA LEGISLATURE HAS BILL THAT WOULD CLASS STATE'S FIRST FAMILIES AS BEING MEMBERS OF COLORED RACE

Richmond, Va.—The Legislature has before it a so-called "racial integrity" bill, which its opponents, who number among them various patriotic societies, declare would classify as colored some of the most distinguished families in Virginia.

The measure classes as colored all persons with any "known, demonstrable or ascertainable admixture of Indian or Negro blood," forbids their marriage to white persons and declares "void absolutely" any marriage entered into between such a "colored person and a white."

One historian who has studied the ques-

## VIRGINIA BILL CLASSES AS COLORED MANY OF STATE'S FIRST FAMILIES

NEW YORK CITY, WIRE  
FEBRUARY 9, 1926

Special Despatch to The World  
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One historian who has studied the question expressed belief that passage of the bill would mean classification as colored of at least a dozen members of the General Assembly and not less than 20,000 of the most distinguished people in the State.

The only exceptions under the bill would be descendants of Indians and whites married prior to 1619, in which Pocahontas and John Rolfe are included, and descendants of the civilized Indian tribes of Oklahoma and Texas.

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At least a score of the State's most famous families are descended from these Indian marriages, it is said by genealogists. It is understood a Judge of the State Supreme Court of Appeals would fall under the ban, since he is said to be directly descended from the English-Indian union of 1684.

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# Rogers Continues His Story on the Racial Purity Laws in State of Virginia

**Cites Cases on Record With  
Bureau of Vital Statistics  
Which Prove That Thou-  
sands of "Pure" Whites in  
State Are of Mixed Blood**

By J. A. ROGERS

**W**E COLORED folk have long insisted that the so-called Anglo-Saxon in the South carries so much of our blood in his veins that if "the color line" were accurately drawn we'd be the dominant group overnight. I venture to say that there is not a single one of the ten or twelve millions of us, declared Negroes, who does not know at least one "Negro" who can "pass" in any company of blondes, and at least one who is "passing"—I know scores. Since this is so, it means that there are hundreds of thousands of "pure" whites who are of Negro ancestry and never dream of it. Our individual experiences in this matter would make a most astonishing volume indeed.

But we haven't it recorded in black and white, which is what counts. There are "The Beginnings of Miscegenation," by Carter G. Woodson; "The Social History of the American Family," by Calhoun, a white man, and other books to prove that the whites, from the highest to the lowest, have been mixing to a greater or less degree with Negroes since the first recorded instance in 1630 in Henning's Statutes of Virginia.

It is also well known that the Indian and the Negro mixed freely from the beginning, and that in

with authority. I myself have done some studies in race-mixing, past and present, in "As Nature Leads," and had ransacked libraries and questioned individuals for such matter without getting it nearly as fully and as authoritatively. In their frantic endeavor to maintain exploiting an aristocracy based on complexion and to overcome the lure of black—that is, in the other fellow—Virginians have in Richmond a fire-proof building, known as the Bureau of Vital Statistics, in which is being kept a record of everyone according to "race." I had been planning to go into this building to do a little "digging" when, to my intense good fortune, I found that John Powell, founder of the Anglo-Saxon clubs, who is waging a stern and bitter fight to weed out all the goats from the sheep, had saved me the trouble, and was publishing the facts in a series of articles in the Richmond Times-Despatch. Powell, who is much hated by those whites who are not so anxious to have their ancestry looked into, also appears to be backed up in his information by two professors—one from Goucher College, Baltimore—who have been conducting investigations under the auspices of the Carnegie Institute, and are to publish soon a book called "Mongrel Virginians."

It is safe to say that no Negro sociologist could have had such findings published in a white newspaper, and I can account for the publication of them after hot protest only on the ground that agitation for "race integrity" has brought a circulation to the papers equalled only by war time. One paper that carried the head, "64 Aristocratic Va. Families Colored," sold like hot cakes. Not less than 20,000 of the leading families have been found to be colored. Persons who have never been South can have no idea what a tremendous social and economic loss it would mean to these families if forced

across the line. For instance, at the time of writing, Negroes in Norfolk are barred from an art exhibit in which Tanner's pictures are being shown. A special day is to be set apart for them, it is said.

## THE LAST STAND.

There are twelve articles in all covering the ten Congressional districts. They deal only with Virginia, but they depict conditions which are typical of the South, particularly States like South Carolina, Georgia and Mississippi, and furnish such splendid proof that "race" purity is a myth, that it is a pity they couldn't be published entire. I shall endeavor to give a digest of them, however. They bear the significant title, "The Last Stand." It will be noticed, from time to time, that Powell makes desperate apologies, as if he fears he were lifting the veil a little too much.

After a brief review of the attempt alleged to have been made by Virginia to bar Negro slavery, the African colonization movements, the ousting of the carpet-bagger, and the re-establishment of white supremacy, the writer goes on:

"But this battle had been fought and won in the political field. The most immediate, the most pressing dangers had been political. The more remote but graver threat was forgotten or ignored. In re-establishing and confirming white supremacy our people lost sight of and neglected racial integrity. The necessity for rebuilding prosperity from devastation absorbed attention. Slavery, which had furthered the mongrelization of the Negro race, had effectively protected the whites from blood admixture. Under the new order the protection no longer existed. Near-white mix-breeds, no longer the property of masters, could attain positions of freely to localities where their racial antecedents were unknown. The anti-miscegenation laws were defective; while loudly proclaiming

the axiom that one drop of Negro blood makes the Negro, the whites defined a Negro by statute as an individual possessing one-fourth or more African blood; later as an individual with one-eighth or more African blood, and still later with one-sixteenth or more. Under these defective laws many mix-breeds actually went into court, had themselves declared legally white, and married white persons.

## INSTANCES OF RACE MIXING.

"Case No. 1, Accomac County (on file in the State Records): A white woman of Accomac County married an immigrant from one of the Southern States whose antecedents were unknown to her. Doubts have arisen as to his racial purity; inquiries were instituted which discovered that his birth record in his native State showed him to be a Negro. Two grandchildren of this union have written to the Virginia Bureau of Vital Statistics asking for evidence to prove that they are white. One wrote from Northampton County, the other from a Northern State. This case is a terrifying example with which mixed blood can become dispersed over wide geographical areas. Many similar instances are reported by the clerks of various county courts.

"Case No. 2, Essex County (birth record in county files): A young mixbreed of pleasing manner and appearance came from Essex County to enter business in a city in another district. He met and eventually married into a wealthy family. . . . recently, friends of the young wife learned that her husband was entered in the Essex records as a Negro.

## INDIAN CHIEF PROVES TO BE NEGRO.

Cases 3 and 4 deal with a child of mixed white, Negro, and Indian, who passed for white, and with a Negro from Caroline, Va., who married "a white woman of good family," respectively. Case No. 5, also on file, deals with a group of Indians who had been marrying with whites, "claiming a semi-miraculous origin from two pure-blood Indian maidens discovered, dryad-like, in a hollow tree by an Englishman, who married one of them. . . . records prove the presence of Negro blood in this group. . . . the marriage records of the grandparents of one of the chiefs bears on it the annotation: 'Free Negro.'"

Of Case 6, "on file in the State records," the writer says:

"This case is important in that it shows not only the actual process of amalgamation, but exhibits the most appalling instance of the decay of decency and race pride which constitutes the psychological



basis of the color line. It is inexpressibly humiliating to bring such an affair to notice, but if we are to gain a true concept of conditions as they exist, it is necessary to look facts in the face. Only so can we cope with the situation. The facts will be presented with as much reticence as possible." This case is that of a white woman who left her husband and returned to him two years later with a mulatto child. He took her back. "Other children were born to her, some white, some colored, her husband, apparently, making no protest. . . . The complaisance of the white father is perhaps the most revolting feature of the story."

Powell gives many instances of apparently white couples bearing black children. It seems that the above story can explain all.

The writer continues: "Material similar to these six cases could be deduced from practically every county of the First District. In the files of the Bureau of Vital Statistics alone are instances from six of the sixteen counties, and this, too, notwithstanding that the bureau has only been working intensively in this field since June, 1924, and has no means at its disposal wherewith to undertake investigations on its own initiative."

Verily, it seems as if the stable is being locked after the horse has escaped.

#### INDIANS PROVEN NEGROES.

The cases in the Second and Third Districts deal with groups of Negro-hating Indians of Negro and white ancestry who went through a "fry-fish ceremony" to prove they were Indians. "The fish were fried and eaten. Sacramental and transmutative fish! Before eating, Negroes; after eating, Indians." Other cases are that of a "light" Negro who married a white girl; of a group of mixed Indian, white and Negro "families" of which "have removed to Norfolk and Portsmouth and intermarried with white people"; of a family which registered its eight children as now white, now colored, "while the racial status of the last child, born 1924, is recorded with a question mark"; of two white sisters who married a Negro and a Chinaman.

#### MARRIES INTO PROMINENT WHITE FAMILY.

Among those in the Fourth District are those of a Negro, who "moved over into Chesterfield and married into a white family of prominence in this county, where he and his wife are now living; of a woman who was married "into a prominent family." After her children were grown it was discovered by chance that she was recorded in her native State as a Negro; of a white woman who had "one white and two colored" chil-

dren; of "a well-dressed, well-mannered and evidently prosperous woman" who came "to establish her claims to aristocratic descent" and "discovered she was descended from Negroes"; of "a wealthy farmer," married "to a woman of refinement and culture, who lost his mother a few years ago. The neighbors came to the funeral. There appeared, also, Negroes, claiming to be his brothers and sisters. They were apparently received as such." The farmer explained by saying: "These Ne-

groes are illegitimate children born to my mother after my father's death."

"It is impossible," adds Powell, "to conceive anything more appalling than this case or more indicative of the precarious condition of the color line."

#### NEGRO GIRL REARED IN LUXURY.

The Fifth District tells, among other cases, of a group which has been marrying among its white neighbors, claiming that its members are "Cuban Indians," although "the United States Ethnological Bureau states that they are mixed white and Indian, with a considerable infusion of Negro"; of "mixed-breed children of a white mother who were entered in the high school"; of several groups of whites and Negroes who live in illicit relations in Halifax County, their offspring going to other parts and "passing," and of "a member of a wealthy family which even the War of Secession could not impoverish, who remained as a bachelor living at his county seat. His Negro housekeeper bore him a daughter, around whom he centered all his affection and paternal instinct." This girl, it is said, received the best that money could buy, and was married to a Negro. The wedding cake was baked by her father's white sister-in-law.

In this same district the following remarkable case is noted:

#### AN APPALLING SITUATION.

"Case No. IX, X County (reported to the Bureau of Vital Statistics):

"The facts now to be presented set forth the most ghastly and appalling conditions existent within the State. To spare the sensibilities of the white inhabitants it is best not to disclose the name of the county. A judge from another district was recently holding court in X County. The wife of a white man who was a party in one of the cases was pointed out to the judge. She was obviously Negroid. When the court adjourned the judge asked the clerk of the court for an explanation of this situation. The clerk replied that the man was white and that the wife was Negroid. The judge asked if the clerk had issued the license for the mar-

riage. The clerk replied in the affirmative, explaining that the family of the wife, although undoubtedly Negroid, had been passing for white for several generations, and was of sufficient influence to make refusal to grant the license out of the question. He added that this case was not unique in X County, but was typical of a widespread condition. The judge took the first opportunity to visit the Bureau of Vital Statistics and report the matter. On arriving at the office he found, by strange coincidence, a minister of the gospel from X County, who had come to report what he knew of conditions there. At first he had been reticent as to names and places, but, encouraged by the judge, he finally became more communicative and gave the names of several men whom he thought would be frank and courageous enough to give specific information. The State Registrar wrote these men; only one dared reply. He sent in several pages filled with such information as the following:

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The other districts, with perhaps even more striking cases, will be given next week, as well as some of the type of the 64 aristocrats who are discovered to be colored, among whom it is claimed are two Presidents of the United States.

#### "RACE INTEGRITY" IN VIRGINIA

The so-called "race integrity" bill in Virginia passed the House of Delegates on Saturday of last week. The main provisions of the bill are set forth in our news columns in an article copied from the Richmond News Leader, one of the two dailies of that city. 3-12-26

The legislation embodied in this bill seems to have grown out of the results which have followed an agitation which has been going on for years in the state and in other Southern states. The agitation resulted in the passage by the Virginia legislature, in March, 1924, of a so-called registration law. This act provided for setting up machinery under control of the bureau of vital statistics which would permit (but not compel) any person or any head of family to "register"

his or their racial status. This, it was hoped, would result in getting a sort of modern Doomsday Book in which would be recorded a list of all the pure (white) blooded people of the state—according to their own say-so, or belief, or wish.

Only a few people sent in any such certificates and curiously enough, the most of those who did, were people already "suspected" or who had been openly "accused" of being "mix breeds."

The same law made more explicit the requirements for registering the racial maternity and paternity of new-born babies. The provisions and penalties were pretty drastic. The results were, that, while many certificates came from attending physicians and officials showing the parents to be "white," there was often an accompanying or covering note saying something else.

Investigation of the files of the bureau and correspondence with doctors, registrars, county clerks, etc., set the race-purity guardians on their ears. Hence the new race-purity bill. This bill repeals all of the registration business, and attempts to guard or secure the "purity" of the white race—as the proponents say—by preventing the admixture in it of any more Negro blood. This is attempted by re-enacting and supposedly strengthening the racial inter-marriage ban of previous legislation.

Of course Virginia has had laws forbidding the inter-marriage of whites and others for many years. However, just what constituted a white person was not well defined. Early Virginia laws and decisions regarded a person who had less than one-sixteenth non-white blood as "white." The law of 1924 defined a white person as one "who has no trace whatsoever of any blood other than Caucasian, but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasic blood shall be deemed white persons."

The new race-purity law, as originally introduced, made no exception in favor of Indian blood and put outside the pale all those who had any "known, demonstrable or ascertainable admixture," etc. This bill raised a furor, chiefly on account of the Indian features. These have been changed to permit persons of one-eighth or less of Indian blood to call themselves "white," otherwise there has been no material change in the bill as introduced.

One new and curious feature of the pending bill is the provision that seems to attempt to make a so-called mixed marriage void ab initio (from the very beginning), yet makes children born of such unions "legitimate." Another new feature is the making it a crime to "attempt" to marry across the race line as set out in the bill.

The proposed law has yet to pass the senate and be signed by the governor; and despite the apparently large majority it received in the house (52 to 18), it has strong opposition. Fifty-two

One interesting feature of the matter has been disclosed in a series of ten articles (beginning February 19) in the Richmond Times-Dispatch under the heading "The Last Stand." This series enumerated and discussed the results of investigations made by one John Powell and others, covering the state by Congressional districts. In the issue of February 23, he discusses the Fifth Congressional District, which includes Danville and eight counties, one of which is Charlotte, for obvious reasons.

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basis of the color line. It is unex-pected; of "a well-dressed, well-mannered, possibly humiliating to bring such an affair to notice, but if we are to gain a true concept of conditions as they exist, it is necessary to look facts in the face. Only so can we cope with the situation. The facts will be presented with as much reticence as possible." This case her husband and returned to him two years later with a mulatto child. He took her back. "Other children were born to her, some white, some colored, her husband, apparently, making no protest.

The complaisance of the white father is perhaps the most revolting feature of the story."

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The writer continues: "Material similar to these six cases could be deduced from practically every county of the First District. In the files of the Bureau of Vital Statistics alone are instances from six of the sixteen counties, and this, too, notwithstanding that the bureau has only been working intensively in this field since June, 1924, and has no means at its disposal wherewith to undertake investigations on its own initiative."

Verily, it seems as if the stable is being locked after the horse has escaped.

**INDIANS PROVEN NEGROES.**

The cases in the Second and Third Districts deal with groups of Negro-hating Indians of Negro and white ancestry who went through a "try-fish ceremony" to prove they were Indians. "The fish were fried and eaten. Sacramental and transmutative fish! Before eating, Negroes; after eating, Indians." Other cases are that of a "light" Negro who married a white girl; of a group of mixed Indian, white and Negro "families" of which "have removed to Norfolk and Portsmouth and intermarried with white people"; of a family which registered its eight children as now white, now colored "while the racial status of the last child, born 1924, is recorded with a question mark"; of two white sisters who married a Negro and a Chinaman.

**MARRIES INTO PROMINENT WHITE FAMILY.**

Among those in the Fourth District are those of a Negro, who "moved over into Chesterfield and married into a white family of prominence in this county, where he and his wife are now living; of a woman who was married "into a prominent family." After her children were grown it was discovered by chance that she was recorded in her native State as a Negro; of a white woman who had "one white and two colored" chil-

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the home of Patrick Henry, John Randolph and other famous Virginians. A part of the article is as follows:

#### An Appalling Situation

Case No. IX. X County (reported to the Vital Statistics Bureau).

The facts now to be presented set forth the most ghastly and appalling conditions existent within the State. To spare the sensibilities of the white inhabitants, it is deemed best not to disclose the name of the county. A judge from another district was recently holding court in X County. The wife of a white man who was a party in one of the cases was pointed out to the judge. She was obviously negroid. When the court adjourned the judge asked the clerk of the court for an explanation of this situation. The clerk replied that the man was white and that the wife was negroid. The judge asked if the clerk had issued a license for the marriage. The clerk replied in the affirmative, explaining that the family of the wife, although undoubtedly negroid, had been passing for white for several generations, and was of sufficient influence to make refusal to grant the license out of the question. He added that this case was not unique in X County, but was typical of a widespread condition. The judge took the first opportunity to visit the Bureau of Vital Statistics, and report the matter. On arriving at the office he found, by a strange coincidence, a minister of the Gospel from X County, who had come to report that he knew of conditions there. At first he had been reticent as to names and places, but encouraged by the judge, he finally became more communicative and gave the names of several men whom he thought would be frank and courageous enough to give definite and specific information. The State registrar wrote to these men; only one dared reply. He sent in several pages filled with such information as the following:

Richard Doe, mixed; wife, white.

The Z family, mixed, pass for white and have intermarried with whites. Etc., etc.

The pure-whites of this county are afraid openly to expose the situation or to take any steps to control it, so numerous and influential are the mix-breeds, and so widely connected by marriage. A member of the House of Delegates and a State Senator were recently discussing the situation in this county. "I estimate that at least one-third of the white population of X County are more or less negroid." The Senator replied: "You put it too low. I should say at least one-half."

"Ghastly and appalling conditions," similar to those set forth in the quotation, are disclosed all over the state, especially in the southern tier of counties, though in no other county as a whole does the proportion of "white" mixed-bloods seem to rise so high. However, the question as to who is and who is not regarded as white or colored seems to depend more on influence than on "known, demonstrable or ascertainable admixture." Whether the new law if passed will do any more toward changing this situation than previous laws have done, remains to be seen.

# LEADING VIRGINIA FAMILIES FOUND TO HAVE NEGRO ANCESTORS SAYS J. A. ROGERS

## Newspapers Giving Cases Involving Race Mixing In Old Families Sell Like Hot-Cakes. Some Families So Influential No One Dares Suggest They Are Colored. BUNK of Negro Inferiority Proved By Newest Expose

### The Last Stand

By J. A. ROGERS

RICHMOND, VA.—In their frantic endeavor to maintain and exploit an aristocracy based on complexion and to overcome the lure of black that is in the other fellow—Virginians have in Richmond a fireproof building, known as the Bureau of Vital Statistics in which is being kept a record of every one according to "race."

I had been planning to go into this building to do a little "digging" when to my intense good fortune

### John Powell

I found that John Powell, founder of the Anglo-Saxon Clubs, who is waging a stern and bitter fight to weed out all the goats from the sheep, had saved me the trouble, and was publishing the facts in a series of articles in the Richmond Times-Despatch. Powell who is much hated by those whites who are not so anxious to have their ancestry looked into, also appears to be backed up in his information by two professors, one from Goucher College, Baltimore, who have been conducting investigations under the auspices of the Carnegie Institute and are to publish soon a book called "Mongrel Virginians."

### 64 Va. Families Colored

It is safe to say that no Negro sociologist could have had such findings published in a white newspaper, and I can account for the publication of them after hot protest only on the ground that agitation for "race-mixing" is being a circulation to the papers equalled only by war time. One paper that carried the head:

64 ARISTOCRATIC VA. FAMILIES COLORED, sold like hot cakes. Not less than twenty thousand of the leading families have been found to be colored. Persons who have never been south can have no idea what a tremendous social and economic loss it would mean to these families if forced across the line. For instance, at the time of writing Negroes in Norfolk are barred from an art exhibit in which Tanner's pictures are being shown. A special day is to be set aside for them, it is said.

There are twelve articles in all, covering the ten Congressional districts. They deal only with Virginia but they depict conditions which are typical of the South, particularly states like South Carolina, Georgia, and Mississippi, and furnish splendid proof that race purity is a myth that it is a pity the you couldn't be published entire. I shall endeavor to give a synopsis of them, however. They bear the significant title: "The Last Stand." It will be noticed from time to time that Powell makes desperate apologies as if he fears he were lifting the veil a little too much.

### Brief Review

After a brief review of the attempt alleged to have been made by Virginia to bar Negro slavery, the African Colonization movements, the ousting of the carpet-bagger, and the re-establishment of white supremacy, the writer goes on:

"But this battle had been fought and won in the political field. The most immediate, the most pressing dangers had been political. The more remote, but graver threat was forgotten or ignored. In re-establishing and confirming white supremacy our people lost sight of and neglected racial integrity."

"The necessity for rebuilding prosperity from devastation absorbed attention. Slavery which had furthered the mongrelization of the Negro race, had effectively protected the whites from blood mixture. Under the new order the protection no longer existed. Near-white mix-breeds, no longer the property of masters, could attain positions of relative independence, and remove freely to localities where their racial antecedents were unknown."

### One Fourth Blood

The anti-miscegenation laws were ineffective while loudly proclaiming the axiom that one drop of Negro blood makes the Negro, the whites defined a Negro by statute as an individual possessing one-fourth or more African blood, later as an individual with one-eighth or more African blood, and still later with one-sixteenth or more. Under these defective laws many mix-breeds actually went into court, had themselves declared legally white,

and married white persons. Large numbers of descendants have resulted from such unions.

### Instance Of Race Mixing

"Case No. 1—Accomac County. (On file in the State Records).

"A white woman of Accomac County married an immigrant from one of the Southern States, whose antecedents were unknown to her. Doubts having arisen as to his racial purity, inquiries were instituted which discovered that his birth-record in his native State showed him to be a Negro."

Two grandchildren of this union have written to the Virginia Bureau of Vital Statistics asking for evidence to prove that they are white. One wrote from Northampton County, the other from a Northern State. This case is a terrifying example with which mixed blood can become dispersed over wide geographical areas. Many similar instances are reported by the clerks of various county courts.

### Case Two

"Case No. 2—Essex County (Birth record in county files). A young mixbreed of pleasing manner and appearance went from Essex county to enter business in a city in another district. He met and eventually married into a wealthy family. \* \* \* Recently, friends of the young wife learnt that her husband was

entered in the Essex records as a Negro."

### Indian Chief Proves

### To Be Negro

Cases 3 and 4 deal with a child of mixed white, Negro and Indian who passed for white, and with a Negro from Caroline, Va., who married a white woman of good family respectively. Case No. 5, also on file, deals with a group of Indians who had been marrying with whites, claiming a semi-miraculous origin from two pure blood Indian maidens discovered, dryad-like in a hollow tree by an Englishman, who married one of them \* \* \* records prove the presence of Negro blood in this group \* \* \* the marriage records of the grandparents of one of the chiefs bears on it the annotation "free Negro."



## Amalgamation

Of case 6 on file in the State records, the writer says:

"This case is important in that it shows not only the actual process of amalgamation but exhibits the most appalling instance of the decay of decency and race pride which constitutes the psychological basis of the color line.

"It is inexpressibly humiliating to bring such an affair to notice, but if we are to gain a true concept of conditions as they exist, it is necessary to look facts in the face. Only so can we cope with the situation. The facts will be presented with as much reticence as possible."

## Mulatto Child

This case is that of a white woman who left her husband and returned to him two years later with a mulatto child. He took her back. Other children were born to her, some white, some colored, her husband apparently making no protest. The compliance of the white father is perhaps the most revolting feature of the story."

## Whites Have Dark Children

Powell gives many instances of apparently white couples bearing black children. It seems that the above story can explain all.

The writer continues: "Material similar to these six cases could be deduced from practically every county of the First District. In the files of the Bureau of Vital Statistics, alone are instances from six of the sixteen counties, and this, too, notwithstanding that the bureau has only been working intensively in this field since June, 1924, and has no means at its disposal wherewith to undertake investigations on its own initiative."

Verily, it seems as if the stable is being locked after the horse has escaped.

## Indian Proven Negroes

The cases in the Second and Third Districts deal with groups of Negro-hating Indians of Negro and white ancestry who went through a "fry-fish company" to prove they were Indians. "The fish were fried and eaten. Sacramentive and transmutative fish! Before eating, Negroes; after eating, Indians." Other cases are that of a "light" Negro, who married a white girl; of a group of mixed Indian, white and Negro families of which have removed to Norfolk and Portsmouth and intermarried with white people; of a family, which registered its eight children as now white, now colored, while the racial status of the last child, born 1924, is recorded with a question mark; of two white sisters who married a Negro and a Chinese.

## Marries Into

## Prominent White Family

Among those in the Fourth District are those of a Negro, who moved over into Chesterfield and married into a white family of prominence in this county, where he and his wife are now living; of a woman who was married "into a prominent family."

## Children Recorded Negro

After her children were grown, it was discovered by chance that she was recorded in her native state as a Negro; of a white woman who had one white and two colored children; of a well dressed, well mannered and evidently prosperous woman "who came to establish her claims to aristocratic descent and discovered she was descended from Negroes;" of "a wealthy farmer," married to a woman of refinement and culture who lost his mother a few years ago. The neighbors came to the funeral. There appeared, so Negroes, claiming to be his brothers and sisters. They were apparently received as such. The farmer explained by saying: "These Negroes are illegitimate children born to my mother, after my father's death."

"It is impossible," adds Powell, "to conceive anything more appalling than this case, or more indicative of the precarious condition of the color line."

## Negro Girl

## Reared In Luxury

The Fifth District tells among other cases of a group which has been marrying among its white neighbors, claiming that its members are "Cuban Indians" although the United States Ethnological Bureau states that they are mixed white and Indian with a considerable infusion of Negro; of mixed breed children of a white mother who were entered in the high school; of several groups of whites and Negroes who live in illicit relations in Halifax County, their offspring going to other parts and "passing"; and of a member of a wealthy family, which even the War of Secession could not impoverish, who remained as a bachelor living at his county seat.

His Negro housekeeper bore him a daughter, around whom he centered all of his affection and paternal instinct. This girl, it is said, received the best that money could buy, and was married to a Negro. The wedding cake was baked by her father's white sister-in-law.

In this same district the following remarkable case is noted as follows:

## An Appalling Situation

Case No. IX—X County (reported to the Bureau of Vital Statistics) "The facts now to be presented set forth the most ghastly and appalling conditions existent within the State. To spare the sensibilities of the white inhabitants, it is deemed best not to disclose the name of the county."

"A judge from another district was recently holding court in X County. The wife of a white man who was party in one of the cases was pointed out to the judge. She was obviously Negroid. When the court adjourned the judge asked the clerk of the court for an explanation of this situation. The clerk remarked that the man was white and in this county, where he and his wife was Negroid."

The judge asked if the clerk had issued the license for the marriage. The clerk replied in the affirmative, explaining that the family of the wife, although undoubtedly Negroid,

had been passing for white for several generations, and was of sufficient influence to make refusal to grant the license out of the question. He added that this case was not unique in X County but was typical of a wide-spread condition.

## Judge Reports

The judge took the first opportunity to visit the Bureau of Vital Statistics and report the matter. On arriving at the office, he found by strange coincidence, a minister of the gospel from X County, who had come to report what he knew of conditions there. At first he had been reticent as to names and places, but encouraged by the judge he finally became more communicative and gave the names of several men whom he thought would be frank and courageous enough to give specific information. The State Registrar wrote these men; only one dared reply. He sent in several pages filled with such information as the following:

## Mixed—Wife White

Richard Doe, mixed; wife, white. The Z family, mixed, pass for white and have married with whites. Etc., etc.

"The pure whites of this county are afraid openly to expose the situation or to take any steps to control it, so numerous and influential are the mixed breeds, and so widely connected by marriage. A member of the House of Delegates, and a State Senator were recently discussing the situation in this county. I estimate that at least one-third of the white population of X County is more or less Negroid. The Senator replied: "You put it too low. I should say at least one-half."

## More Next Week

The other districts with perhaps even more striking cases will be given next week, as well as the types of the 64 aristocrats said to be colored, among which it is claimed, are two presidents of the United States.

## "RACE INTEGRITY" BILL FAILS IN VIRGINIA

The Richmond (Va.) daily papers of last Saturday contained brief accounts of the final defeat of the so-called racial integrity bill. The Times-Dispatch said:

"The racial integrity bill which passed the House, met death last night in the Senate when a motion to postpone indefinitely was adopted by a vote of 20 to 9. The bill to reconsider was rejected, and thus a matter that has caused more debate than any other measure considered by the General Assembly at this session was considered to be dead." (The votes of eleven senators were not recorded.)

The Mass. bill requiring the separation of the races in all public assemblies passed both houses of the legislature the previous week. The latter bill was aimed especially at Hampton Institute.

# HOUSE PASSES RACIAL AND TWO RAIL MEASURES

## Continues Brilliant Spurt in Disposing of Pending Legislation.

## 2 1-2 PER CENT TAX ON GROSS RAIL EARNINGS

## Carriers Must File Detailed Information for Assessment Purposes.

Continuing a brilliant spurt in the disposition of pending legislation, the House of Delegates yesterday afternoon passed three bills of the utmost importance. They were:

1. A bill imposing a tax of 2 1-2 per cent on the gross earnings of steam railroads in Virginia, which is an increase of 1 percent over the rate adopted in the Buchanan-Brewer bill, adopted a few days ago. Revenue produced under the operation of this law will be \$1,478,000 a year in excess of that the State would derive under the levy set out in the administration proposal. Mr. Wain's bill, and not the Buchanan-Brewer measure, will govern the taxing of railroads.

2. The Ozlin bill, sponsored by the Speaker of the House, requiring that more detailed information be filed with the State Corporation Commission by the railroads for the purpose of assessing their properties for taxation. The patron of the measure delivered a brief explanatory speech when his proposal came before the House as a special order. He said simply that the reports submitted by the railroads as to their assessable property were not as exhaustive and as informative as those placed before assessing officers in the matter of other similar classes of property.

And the racial integrity bill, amending the act of 1924, with the object in view of making the law stronger, more comprehensive and more effective in the cause of fur-

thering the purity of race in this country.

Go to Senate. All these bills go to the Senate for concurrence.

On motion of R. R. Parker, of Wise, the Page bill, which would abolish fees contingent upon convictions in prohibition cases, was passed by temporarily, after a heated argument as to its provisions. This action was taken in order that the House might consider, when it comes over to that side of the Capitol, a measure sponsored in the Senate by George Layman, dealing with fees in these cases.

NEW YORK CITY, Feb. 10, 1925

There will be a good deal of commotion in Virginia—and in several other States, both South and North—if the upholders of racial purity there should succeed in getting passed a bill just introduced in the Legislature. It defines as "colored," and subjects to many restrictions and discriminations, any person with "known, demonstrable or ascertainable admixture of Indian or negro blood."

That would lead to some very embarrassing "inquisitions into paternity," and many eminent families would find themselves social or political outcasts—at least in the eyes of the law.

It is the fraction of Indian blood that would make the trouble by creating a new standard of judgment. Not a few people the country over either are indifferent to, or are proud of, a known—or alleged—descent from one of the imaginary Indian princesses to whom our early history owes some of its most charming myths.

The colonists were not at all fond of Indians, and viewed them much as do our Western folk the present remnants of the red tribes, though with an added element of fear founded on hard experience. The Indians, however, never, or almost never, consented to be slaves. Therefore a touch of that particular "tarbrush" never has been viewed as was and is a like strain of African blood. As a matter of fact, the Indian cross has produced a number of able men who never thought of concealing their origin. They have made their way to high positions in politics, business and the professions.

The proposed Virginia law—which of course never will be passed, at least with its present double-barrelled aim—is not very complimentary to the proud white race.



# Says He Would Probably Be Lynched In Some Parts Of Country For Articles

## Powell Continues Tirade Against Interbreeding Of Races As Rogers Lets "Cat Out Of Bag"—Tells How Slave Married White Woman and Other Sensational Cases.

By J. A. ROGERS

RICHMOND, Va., March 18—In my last article I pointed out that there is much opposition to the so-called race integrity bill because it took in "too much territory." The state would have had quite a job increasing its jim-crow accommodations, or rather lack of accommodation. Among the number that would be classed as colored according to the Richmond News-Leader, (white) February 9, would be: "Two United States Senators, a United States ambassador to France, two



J. A. Rogers

secretaries of war, two presidents of the United States, the generals, a 101 per cent lily-white. The article, published by a Negro in parts of the South, would probably have brought the mob at his heels. Speaking of Montgomery County, Powell writes: "In this county there is a considerable group of near-white mix-breeds, who are beginning to spread out into other communities. Although they vigorously assert their claim to a white status, the white people have never allowed it. It would be almost impossible to have them correctly recorded in the vital statistics of the State. The local registrars would meet with serious violence were they to record them as other than white. A leading citizen of Blacksburg stated that it would be necessary to take a company of troops into the section were any attempt made to record them properly."

### The Last Stand.

To continue my review of the revelations of race-mixing, culled from official documents by John Powell,

claim was never allowed," who cohabited with several white women of the neighborhood other than his wife, having several children, who "make no such claim, but associate with the Negroes, and several of them have married Negroes."

Case 3 is of "a white woman, the mother of five children and living with a husband, who was indubitably white, gave birth to a mulatto child. As the husband apparently accepted the child as his own the mid-wife could not do otherwise than make out the white birth certificate." She objected, however, to the director of the city bureau, who in his report to the state registrar says: "I hesitate to change the birth certificate, but several weeks ago Mrs. X— was convicted of unlawful habitation with a Negro and plead guilty."

Yet after giving many instances as these the writer continues to speak of reversion, which by the way, if true, would score one for Negro strain. If one "drop" of "Negro blood" could knock out 99 of "white blood," would it not show the extraordinary strength of the former. And since when has strength become something to be ashamed of?

### Slave and a White Woman.

In another congressional district is the case of a slave who shortly before the Civil war ran away with a white woman, "who afterwards bore mulatto twins, both female. Owing to their white maternity, the twins

passed for white and both married white men. From these unions have sprung two large groups, the R—s and the N—s. There are also white R—s and N—s in the county, but it almost passes human ingenuity to distinguish the white R—s and N—s from the mixed R—s and N—s.

Other cases deal with white women who have presented their husbands with colored children; another who had several white children and one colored, of which the father is believed to be the father.

### Thrown in Hog-Pen.

This case in another district is interesting: "Case No. 1 Loudon county (on file in the State records):

A near-white baby was born to a Negro servant and was placed by the mother in the pig-pen to be devoured by the hogs. The employer of the servant discovered the baby and rescued it. It was a girl. The child was adopted by a childless white couple, is now about twenty years old, has blue eyes and fair hair—her foster parents took her to another locality where she is now living and associating with white people."

Other cases of white women presenting their husbands with mulatto children are recorded. The husband of one of them "was absent from

home for some time, and the woman bore a mulatto child." Having given other similar cases one of them from Stafford County (on file in the State records) in which both the wife and the daughter of a white man bore children for the same Negro, the writer adds, "The above cases present the most ghastly evidence of the increasing frequency of the birth of mix-breed children to white women—formerly such cases were rare even among the lowest grades of whites."

### Zeal of No Avail.

Of another district the writer says: "Although no district in the state excels the Ninth in zeal for race integrity, the infrequency of the ganger has resulted in a proportionate relaxation of watchfulness in guarding the color line. Hence negroid near-whites from West Virginia and Kentucky, negroid mixed Indians from Tennessee, 'Red-bones' and self-styled 'Cherokees' from North Carolina have easily succeeded in 'passing.' A similar situation exists along practically the whole southern border of the state—we have seen already how rapidly mix-breed descendants of one individual can multiply and how easily and widely they may be distributed."

After giving other cases of Indians discovered to be of mixed white and Negro ancestry the writer cites the case of a Negro who after the Civil war, "came to Y county and bought the home of a prominent family. Three granddaughters of this man have married white men. These white men are of prominent families and well-connected. One of them has no children. These two men and their prominent kinspeople are exerting great pressure—successfully—to force their children into the most refined and cultured associations. They even had the assurance to send a lawyer to Richmond in 1924 to use his influence to prevent the passage of the racial integrity law."

"The case offers additional evidence that social position and wealth give no assured protection against the infusion of negroid blood. What

has happened to these families in Y County may happen to any family in Virginia."

In his summary and conclusion Powell says in part:

"The purpose of the foregoing articles has been to show that the forces leading to amalgamation are not confined to isolated communities in the State but are common to all ten congressional districts and are general in their distribution. We have seen that the spread of the evil has not been merely geographical, but social, until it has, in a few in-

stances, shown itself in every register of the social gamut. Most astonishing has been the evidence discovered of the disintegration of the psychological basis of the color line, namely, racial self respect and decency, as seen in cases of white men marrying colored women and of white women marrying or illicitly interbreeding with colored men.

"This is the most appalling and threatening feature of the situation, and immediate steps for the control must be taken. The color line in America has been more permanent than in any other instance in history. The reason for this has been the strong tendency to place all mixed breeds on the colored side of the barrier. Until recently the overwhelming majority of mixbreeds have been to colored women; and as the law provided that illegitimate children take the color of the mother, these mixbreeds even when possessing sufficient white blood for white classification, were regarded as colored. The situation changes, however, when the illegitimate mixbreeds are born of white mothers. The evidence of the increase of this crime among white women cannot be taken too seriously. Equally revolting is the complaisance shown in some of the cases by the white husbands of such women.

"Why drag forth from its concealment all this filth and rottenness to the offense of sensitive eyes and dainty nostrils? God is good and verily all men are brothers. Let us ignore what is unpleasant, or at least recognize it only to the extent of applying a coat of whitewash. There are many who think and speak in this manner.

"Incomparable folly! When has whitewash ever proved efficacious—"

Now the above expose by Powell is a graphic picture of what has been going on in Virginia and throughout the South for the last three hundred years. And going on, too, in spite of all that an equally long line of Powells, Coxes, Cope-lands, Bleases, Tillmans, Vardamans, Dixons, have been able to do. This thing, to anyone possessing an intellect above the prehistoric grade of a rhinoceros would then appear as fixed in nature, and nature, as the poet says, though driven out with a pitchfork, will always return. Men and women, who meet every day, even if they do meet only as servant and master, are going to have their likes and dislikes, their loves and hates, and their intimate associations. Will passing a law—a thousand laws hinder this?

This type, though it has pared its heels and pared its toes has been about as effective in preventing race-mixing as the cur that runs velping after an express train or a



prohibition agent who sets out to take the gin out of Virginia. Whether race mixing is good or bad is entirely out of the question. One thing is sure that men of this type have succeeded in doing but one thing: in fostering a tremendous amount of immorality. They are promoters of bad citizenship. Inheritors of the slave-holding spirit, they are doing all they can to tighten the chains of economic and sexual slavery on their fellow citizens, for no other reason than a difference of complexion.

Their so-called African colonization plan they well know can serve only as a decoy for ignorant and gullible Negroes. Virginia took perhaps the lead in making it difficult for the Northern labor agent to recruit labor during the great Negro migration. Now it is going to have a change of mind to the extent of furnishing millions of dollars to send them "back" to Africa!

The great objective of the men above mentioned has been to keep the white woman out of the mixing, and they have failed, signally according to historical records. At one time there was a law that the white woman who married a Negro, became a slave for life with her husband, and that so worked as but to encourage such marriages. (See documentary evidence in "Beginnings of Miscegenation, Journal of Negro History.") Hundreds of similar laws have been passed.

The law habit is but another dope habit. "Pass the bill," wailed Cope-land to the Senate, "or we're lost." "Just one shot more," pleads the dope fiend, "and I'll be a man again."

Some day the South is going to see that the only right way, the only moral way is to encourage marriage among all its citizens. The present prospects are, however, that it will realize this too late, like the man in the story, who had racked his mind to recall where he had hidden a large sum of money, and remembered it only after he had fallen overboard and was going down for the last time. Better, it is said, that the white race should perish first.

# VA. SENATE SAYS BILL WOULD BE A DANGER

## "First Families" Breathe Audible Sigh of Relief As Senior Body Dooms Measure.

(Special to The Pittsburgh Courier)

RICHMOND, Va., Mar. 18

The racial identity of Virginia's "Blue Bloods" will forever remain with other "mixed" skeletons in the closet of "before the war" history.

The sensational disclosures which threatened to rock the staid security of some of the state's "oldest families" were doled out to eternal and everlasting death here Friday night, when the racial integrity bill, which passed the house, was killed in the Senate when a motion to postpone indefinitely was adopted by a vote of 20 to 9. A motion to reconsider was rejected, and thus a matter that has caused more debate than any other measure considered by the General Assembly at this session, was consigned to the scrap heap.

An audible sigh of relief was breathed over the entire state at the news of the death of the bill became known. Senators Johnson, Haddon and Wickham spoke against the bill, while Senators Mills and Barron urged its passage.

### Guilt of Felony

Senator Haddon declared that no member of the Senate could tell the far-reaching effects of the bill. Persons desiring to marry would be guilty of a felony if their ancestors were registered as mixed, the Richmond Senator asserted.

Senator Johnson declared ministers and religious organizations opposed the bill, fearing its effect on foreign mission activities. Proponents countered with the assertion that these objections had been removed through amendments.

### Becoming "Mongrelized"

Senator Wickham said he resented the advertising given Virginia as a State fast becoming "mongrelized." This caused Senator Barron to remark that "white blood does not flow in Negro veins and the purpose of the racial integrity bill is to lift that burden and prevent any race from becoming "mongrelized." He declared the bill represented the best thought of Virginia, and that it was more protective to whites and non-whites than the present law.

## OTHER PAPERS SAY

### FOR RACIAL INTEGRITY

(Richmond Times-Dispatch)

The Chicago Defender is a Chicago newspaper printed by Negroes for Negroes. In its columns it is reflective of the thought of the Negroes of the North; it is unthinkable that it reflects in appreciable measure the thought of the Negroes of the South. Yet it circulates in the South and is sowing seed some of which may take root and ripen. A glance at its columns might effect a rude awakening for those members of the general assembly, for those members of the Richmond Chamber of Commerce and for those citizens generally who deplore efforts to strengthen the racial integrity measures and decry reasonable endeavors to keep the races separate lest they stir up race antagonisms and upset relations that economically are satisfactory. The current issue of this Negro newspaper carries a three-column cartoon on its editorial page. It is entitled "The Mongrel Bays at the Moon." Now the "mongrel" of the artist's conception is Virginia with its "racial integrity bill," and the "moon" at which this "mongrel" dog is baying is "the divine right of intermarriage." The descriptive editorial which accompanies the cartoon is scurrilous and libelous toward Virginia, and its burden is a plea for the right of intermarriage, for the prevention of which by law it denounces this state.

Think of that, Virginians! It is, of course, the extreme racial view. Best thought among the South's Negroes does not subscribe to that view or to that racial ambition. To the credit of Virginia's Negroes be it said that they are as anxious to preserve their racial integrity as the whites are to preserve theirs. But it would be sheer and criminal folly to blink the fact that amalgamation goes on apace; it is an ethnological fact as to which there can be no dispute. The series of articles, "The Last Stand," which this newspaper has just concluded, gives startling evidence that without the law and in spite of the law, amalgamation is proceeding in Virginia. The best thought of both the whites and the non-whites is demanding that what can be done by law to check the spread of this evil be done. The program now before the legislature is conservative, it is reasonable, it is based on scientific principles, it is necessary if the future is to be safeguarded. It is deserving and should have the unanimous support of the legislators. Should that program break down or fall in any particular through legislative fear or misunderstanding it might work incalculable and irreparable harm to both the whites and the non-whites.

# WARWICK AVENUE KNOWN AS VA. INTEGRITY INCUBATOR

Newport News, Va., April 12.—It is widely rumored that a new racial integrity bill, originating in this city, will soon be introduced to the state legislature to replace the one killed recently. This measure, according to reports, will prohibit interracial commissions from meeting in the state on the ground that the association of both races on such a committee is preposterous and inequitable, which is leading to the breakdown of the integrity of the white race.

Warwick Ave., the street in which white women were replaced by women of our Race to serve as inmates of houses for white men, has taken on the title of "Incubator for Virginia racial integrity." It is from this quarter that the new bill is emanating and it is in this district that the idea of racial integrity is least practiced. It is in this racial integrity incubator that white men come and consort with women of our Race and where no man of our Race is ever seen. It is in this Warwick Ave. district that white men gather to discuss the bill for their new bill, which would keep white women of



## RACIAL INTEGRITY IN VIRGINIA.

According to a Richmond news correspondent, the racial integrity bill introduced in the legislature a few weeks ago would classify as "colored" some of the most prominent families of Virginia. This measure was sponsored by the promoters of the Anglo-Saxon Club movement, which seeks to prevent the mingling of the two races by marriage and also in any auditorium where they may attend concerts or entertainments. This latter custom was the burden of the complaint made against Hampton Institute by a Newport News paper, which voiced the Anglo-Saxon propaganda.

This so-called racial integrity measure classes as "colored" all white persons with any "known, demonstrable or ascertainable admixture of Negro or Indian blood" and forbids their marriage to white persons. It also declares "void absolutely ab initio" any marriage entered into between such a "colored" person and a white, thus increasing the tendency toward irregular unions between the races and sanctioning immoral relations.

One student of Virginia history who had investigated the questions involved was quoted as expressing his belief that the passage of this bill would mean the classification as colored of at least a dozen members of the Virginia General Assembly. Not less than twenty thousand individuals, including some of the first families in the State, would be affected by such a law, according to this same authority. As a result of this belief various patriotic societies were said to be preparing to fight the measure. All of this tallies with the opinion expressed by the late Ben Tillman, once governor of South Carolina, who when the legislature of that State proposed to draw the line too close in defining the proportion of African blood that should entitle its possessor to be classed as Negro, warned the legislators that a certain proportion proposed would affect the best families of the State.

The reason for this apprehension as to the probable results of legislation of this sort is found in the early history of the

colonies settled by the English on the South Atlantic coast. After the early discoverers, consisting largely of adventurers, came hardy souls seeking to recuperate their fortunes, who settled in Maryland, Virginia, the Carolinas and Georgia. Their hardships were many, including famine and disease and hostilities with the Indian tribes. Further emigration to populate the colonies had to be stimulated by exporting jail birds and criminals to replace the losses by death. The service of these forced immigrants of both sexes was sold to the planters, the men as servants and laborers, until they had worked out their passage money. The women often became the wives of those who paid the expense of their journey. These immigrants were called "redemptioners" and they were among the ancestors of the Anglo-Saxon club members of today.

After the introduction of black slaves from Africa, the sale of the white redemptioners was discontinued, as this new source of forced labor was substituted. The mixing of the black and white races then began and has continued to this day. One feature of it was emphasized in the early laws of Maryland regulating the status of the offspring of white women by black slaves or black freemen, until finally such unions were forbidden by the law of that state. As this mingling of the races was not confined to Maryland, the student of history probably has substantial ground for the assertion that a too rigid classification would affect many distinguished families who can trace their ancestry to colonial times.

The promoters of the Anglo-Saxon cult in Virginia need not be dismayed by these revelations as to their early antecedents. They may extract such comfort as they can from the latest pronouncement of such competent authority on the history of races as Dr. Franz Boas, professor of anthropology at Columbia University. In a recent article in the New York World Dr. Boas was quoted as calling the excited chatter about the superiority of the Nordic races "Nordic non-

sense." He further declared: "Nationality is irrelevant, all nations are mongrel." These statements were made in discussing the grounds for the restriction of immigration into this country, but the principle can be taken to heart by the Virginia legislators, who are advocating racial integrity about three hundred years too late.

Dr. Boas insisted that the standards by which to judge immigrants are individuality and family lines, not the national or racial group to which they belong. The same standards might be applied to our native population to advantage. They are stated briefly as including bodily form, physiological functioning, mental strength and social behavior. These are determined by heredity and environment. By these qualities a man or woman should be gauged, irrespective of race, color or previous condition of servitude.

The Virginia legislators and the members of the Anglo-Saxon clubs should read the history of "the Redemptioners" and study the lessons of anthropology, as expounded by Dr. Boas.

## RACIAL BILL CAUSES STIR IN VIRGINIA

Would Class "Colored" All  
With Trace of Indian  
or Negro Blood.

Richmond, Va., Feb. 9. (AP)—Various patriotic organizations of the State are preparing to fight the amendment to the state racial integrity law now pending before the General Assembly, it was learned. The bill would classify as "colored" or "non-white" all persons with any known, demonstrable or ascertainable admixture of Indian or negro blood" except the descendants of white persons and Indians who married prior to 1619 and descendants of the civilized tribes of Oklahoma and Texas now citizens of Virginia. The bill for-

bids the marriage of white person and "colored" or "non-whites" and declares "void absolutely ab initio" any such unions.

"Twenty thousand of the most distinguished people in Virginia" would be classed "as colored" under the amendment, the Richmond News Leader Monday quoted an "historian who has studied the question." Included among this number, the newspaper says, are at least a dozen members of the General Assembly and a member of the State Supreme Court of Appeals.

The News Leader points out that the law does not except "descendants of two very famous marriage between Indians and whites which took place about 1644 and in 1684" and from which unions "are sprung many of Virginia's leading families."

"At least a score of the state's most famous families" the paper adds, are descended from these Indian marriages, it is declared by genealogists. From one of these families have come two governors of Virginia.

The trace of Indian blood in each case is negligible" the News Leader article said, "but since the two marriages are historical facts, set forth in numerous printed genealogies it is contended that this blood is unquestionably 'known and ascertainable' under the proposed law."

RICHMOND, VA., FEB. 9.

FEBRUARY 10, 1926

### RACIAL INTEGRITY IN VIRGINIA.

There's not a shadow of a doubt that the original "First Families of Virginia" wore red skins, and favored the tomahawk and scalping knife. When not busy subduing their enemies they indulged in incantations, invoked the Great Spirit and practiced free verse without restraint. The "Cavalliers" who settled down on Jamestown were to them undesirable aliens, and would always have been such, even if they had never been swelled in numbers by assisted immigration. But contacts lessen prejudices and there were intermarriages later on. Descendants of these unions will offer the strongest opposition to the "Racial Integrity" Bill now before the Virginia Legislature, which renders all marriages between white and colored persons "void ab initio," and broadens the adjective "colored" to include "all white persons with any known, demonstrable or ascertainable admixture of Indian or negro blood." Exceptions are made of descendants of marriages before 1619, so that the alleged scions of the Rolfe-Pocahontas stock may not suf-

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fer. But there were two white-Indian marriages, one in 1644 and one in 1684, not excepted.

This rouge-et-noir type of racial integrity legislation is so far as we know unprecedented. Men and women of the highest social standing in Virginia and elsewhere have pointed with pride, not with shame, to their Indian descent. It is said that this measure would class as colored one judge of the present Court of Appeals, a dozen members of the General Assembly and 20,000 respectable people of the State.

So far as negro blood is concerned, legitimate marriages of whites and blacks in Virginia have been so few as not to be considered. In this Virginia has a big advantage over Louisiana, where a bill to class as colored all persons with one-sixteenth of negro blood was mysteriously lost three times after regular submission to the Legislature. Nobody wanted to vote against it, but the consequences might be appalling. The French and Spanish creoles never had a keen prejudice, even in slave days, against mixed marriages. A planter fond of a slave girl would free her and marry her without crea-

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ating much of a sensation. It was not so in Virginia.

It is a safe conjecture that if Virginia is to enact this bill at all, the word "Indian" will be stricken out of it. That may not please the academic ethnologists, but their votes are negligible in any State election.

THE VIRGINIAN  
FEBRUARY 2, 1936

## BILL CHARACTERIZES F. F. V.'S AS 'COLORED'

### Patriotic Bodies Plan to Thwart Virginia Measure to Define 'Racial Integrity.'

Special to The New York Times.

RICHMOND, Va., Feb. 8.—Pointing out that the Racial Integrity bill, introduced in the Legislature a few days ago, would classify as "colored" some of the most distinguished families of Virginia, various patriotic societies are preparing to fight the measure, it became known today.

One historian expressed the belief that the passage of this bill would

mean the classification as "colored" of at least a dozen members of the General Assembly, as well as not less than 20,000 of the most distinguished people in Virginia.

This racial integrity measure, which is being warmly advocated by John Powell, Richmond pianist; Major Ernest Sevier Cox, ethnologist, and Dr. A. W. Plecker, State Registrar of Vital Statistics, classes as "colored" all white persons with any "known, demonstrable or ascertainable admixture of Indian or negro blood," forbids their marriage to white persons, and declares "void absolutely ab initio" any marriage entered into between such a "colored" person and a white.

The only exceptions under the bill would be the descendants of Indians and whites married prior to 1619. It does not except the descendants of two very famous marriages between Indians and whites in 1684 and about 1644. From these two unions are sprung many of Virginia's leading families. Their names are not made public. It is understood that a Judge of the present State Supreme Court of Appeals would fall under the ban. From among the descendants of one of the marriages have come two Governors of Virginia.

There has been no objection, so far as is known, to the sections of the bill relating to negroes.

AMPA FLA. TRIB  
FEB 10 1936

## Racial Integrity Bills Amendments Approved By Virginia Committee

RICHMOND, Va., Feb. 8.—(A.P.)—Amendments to the state racial integrity bills so as to eliminate objections raised by descendants of marriages between white persons and Indians and by the Richmond Ministerial Union were tentatively approved today by the joint sub-committee of the house and senate.

One would provide that "persons not in tribal relations, who possess one-eighth or less of American Indian blood and whose ancestor or ancestors are not recorded in the fiscal or vital statistics records as 'negro,' 'free mulatto,' 'mulatto,' 'colored,' 'free colored,' 'black,' or 'free black,' and who do not possess any demonstrable trace of any non-white race except that of the North American Indian shall be deemed to be white."

The objection by the Ministerial Union was to a section which Dr. J. F. Love, secretary of the foreign mission board of the Southern Baptist convention, said would class students in Virginia colleges and schools from foreign countries, notably China and Japan, as non-whites and subject them to "Jim-Crow" laws and regulations.

The committee tentatively decided to insert in the final draft of the bill a provision that would specifically except such students.

# RACIAL INTEGRITY BILL HITS SNAG IN STATE OF VIRGINIA

Richmond, Va., Feb. 12.—Members of the Virginia legislature, who were so quick to take action on a so-called racial integrity bill which prohibits intermarriage between the races and classes all persons as colored who are descendants from the Indians, have found themselves faced with a dilemma. This bill, in taking a rap at our Race has been found by scientists of the state to involve many of the most prominent families in Virginia.

Because of the provisions of this measure, which not only forbid intermarriage, but attempt to set definite racial lines, classifying all persons who have more than one-sixteenth of other blood in their veins than of white forebears as "Colored," it has been discovered that at least a dozen members of the legislature itself will become Colored, and more than 20,000 of the most prominent persons in the state will come under that classification.

It has been disclosed that the Virginians have married with the Indians ever since the days of Pocahontas; almost every old family in the state contains some streak of Indian blood. During the slave days our Race also came in for its share of the admixture, and it has been estimated that there are few families in the state that have not contributed to this mixture. Many persons born of prominent white men of Virginia and of their slave women have passed back into the white race and have intermarried. Even today Virginia white men are perpetuating bastardy and race mixing.

Virginians for the first time in their careers have met a snag and are at a loss how to act. There is much talk in the state now of reconsidering the bill for fear of exposures that are sure to follow an attempt to enforce it. They claim that the bill was meant to preserve the integrity of the white race, but expert historians and genealogists have disclosed that in Virginia there is no such thing as a pure white race. In other words, they started too late to preserve its integrity.

## NEW VA. COLOR LAW MAY BAR MANY F. F. V.'S

Richmond, Va., Feb. 11.—The latest "racial integrity" bill to be brought before the state legislature of Virginia in its effort to devise effective means of "preserving race purity" is being bitterly combatted by the various patriotic societies in the state who claim that such a law would classify as colored some of the most distinguished families in the state.

The proposed measure classes as colored all persons "with any known, demonstrable, or ascertainable admixture of Indian or Negro blood." It forbids persons so classified from marrying with white persons, and declares void all existing marriages between such persons and whites within the state.

According to the figures of one historian who has studied the subject, such a law if passed would classify as colored approximately 20,000 persons who are now accepted as white in Virginia. This group would include many persons prominent in business, political and social life of the state. At least a score of the state's most prominent families admit and boast of their Indian ancestry, and in many of them there is more than a faint suggestion of Negro blood.

# SAYS STATE IS SLANDERED IN ANTI-RACE BILLS

Denouncing the Massenburg Bill (so-called racial integrity bill) as "an application of race agitation with a vengeance," the Rev. J. F. Love, Richmond, of the Baptist Foreign Mission Board, declared in a speech before the Senate Committee on Federal Laws here last week that: "Laws are supposed to be made for the punishment of the guilty, but the frantic inter-racial agitation which we have had and which supports various bills like this, ignores the guilty and favors laws which penalize victims of his crime." The bill shies the slightest mention of that foul meeting of the races which has given both races their greatest shame, and with this amazing silence concerning the guilty fixed penalties for the victims of his sins down to the third and fourth generations, and includes under these penalties all colored or non-white races."

Dr. Love declared in part: "The bill is supported by and its passage is urged because of conditions which are declared to exist at Hampton Institute. We do not know anything about the conditions in that school. If there is anything wrong there, it ought to be righted by wise and proper means, but no one would ever learn from reading this bill, that it was intended to correct ills in the Hampton school. It is a bill for the whole state and all white and non-white races, and Hampton is used only to get passed a piece of comprehensive, inclusive and indiscriminate legislature. It has all the marks of a product of the heated and prejudiced race propaganda and agitation which has been conducted in this state for some time past. Take the key words which introduce and explain the purpose of the document: "A bill requiring the separation of white and colored persons at public halls, etc. . . . public assemblages" include all non-white peoples, Negroes, Chinese, Japanese, etc., and assemblages includes the chapels at the University of Richmond, Union Theological Seminary, and other like institutions. This is an application of the race agitation with a vengeance. This document made into law would put Chinese students, and Chinese gentlemen who come to Richmond to patronize



commercial houses here, in Jim Crow cars. We believe we have only to call the attention of this committee to these facts which are on the face of the bill to secure its defeat.

#### Does Not Touch Evil

"The bill does not touch the source of the evil of which we are warned of as a justification for this and similar legislation. The strongest and only plausible reasoning silence concerning the guilty fixed penalties for the victims of his sins down to the third and fourth generations, and includes under these penalties all colored or non-white races!

#### Reflection on Whites

"We object to the bill because it casts an unwarranted reflection on the white race. To pass and publish this bill as a state law will put Virginia in a most unenviable light before the world and make the state the target of cheap flings and insinuations. The presumption raised by the bill is that all over Virginia the white people must be restrained by law from promiscuous mingling and association with Negroes. I can imagine a New Englander, reading this document and the arguments in favor of it drawn from conditions at Hampton concluding and declaring that Virginia has to legislate to keep its white men and women from too much and too free intercourse with the Negroes and proving by this bill that these conditions are not confined to Hampton, because the bill covers the whole state.

"We, your petitioners, believe in the first place that to pass a bill from which such inferences could be drawn would be to slander the good people of Hampton, and we know that there are no conditions in the state at large which need such correctives. The Legislature of Virginia ought not to be drawn into a partnership with such slander.

#### Creates Friction

"This sort of legislation will create friction, and irritation, needlessly. We have Negroes in our homes, offices and on our farms. The great majority of these are faithful, industrious, self-respecting and observe all the properties of race and color in a most gratifying and praiseworthy way. Why should we, with the little cause that exists for complaint, be inconsiderate of these men and women who are fulfilling the proprieties which our race and traditions demand? It is by a frank recognition of the becoming behaviour of these and thus keeping their good-will and using their influence

upon the ill-behaved of their race, while we use our influence upon the ill-behaved of our race, that we may hope to maintain in Virginia racial relations which for the most part have been an honor to the calm justice, the unexcitable temper, and the fine humanity of Virginia and Virginians, and that has made this, a border state of the in which can be given for this and like attempts at legislation is the preservation of Anglo-Saxon purity and ideals. Citizens who protect their rights and are not convicted of the crime of the race and best racial conditions, but be preserved intact that the purity of every race should be. We are, too, familiar with the evidence on every hand that the white and colored races have been as separate as they ought to be for the good of both, but every one knows that these unnatural shades of color are not due to public contacts, but to distasteful relations. Neither this nor the other bill now pending action by the Virginia Legislature even hints at legislation for those who have perpetuated the crime of which we have such evidence. If it is indeed hateful relations between the races and safe separation that we are after, then let us make a law that will cover the evil at which we are striking.

#### Ignores the Guilty

"Laws are supposed to be made for the punishment of the guilty, but the frantic, inter-racial agitation which we have had and which supports warmly bills like this, ignores the guilty and favors laws which penalize the victim of his crime. The strongest argument for this bill and the separation of the races is, as we have said, the preservation of pure racial stock and best racial conditions, but the bill shies the slightest mention of that foul meeting of the races which has given both races their greatest shame, and with this a Republic, a symbol of the best Anglo-Saxon ideals. Let us not misrepresent to the world in solemn but unseasoned legislation conditions in Virginia, and in doing so, shame ourselves and unrighteously irritate every man who wears a colored skin. Virginia whites are strong enough, brave enough, and confident enough in their integrity and the security of Anglo-Saxon conditions in this state to be fair-minded, just, considerate and reasonable. The type of Virginian who has given this state its honorable name is not stampeded by hectic agitation.

#### Pleads for Good-Will

"We plead for good-will and a rational public opinion, and a white example and leadership which will promote and not defeat it; and we have confidence in our racial strength and ideals to vindicate themselves without the prop of unnecessary, offensive and irritating laws. We are getting along remarkably well with our Negro fellow-citizens. Moreover, we have laws which sufficiently regulate our relations with these. Why enact other laws to supplement and amend a law passed two years ago and before this law has had time for demonstration? To enact this bill into law will wound all our colored population and colored visitors of every hue and every land, and will involve us in endless trouble with colored races.

"If we are going to make laws, let those who propose them have the courage to make them specific and to cover the actual evil which all admit exists and to fix penalties for those who are guilty.

"But if the ground for this sort of legislation is that there exists too intimate and promiscuous mixing of the races and the blood of the races, and that, therefore, agitation and legislation is justified,

then suggest that the fire be set to the brush where the varmint is hiding, and that we do not spoil the whole thicket by sweeping and indiscriminate legislation. The deplorable evidence of evil race contacts are not due to public mixing nor interracial marriage, as necessary as these are to strict legislation."

# "Color" Psychology Amazingly Revealed In State Legislature

Discussion of Bill Aimed at Hampton Institute Exposes Peculiar Reasoning of Proponents—Opponents Refer to Loyalty of Race and Exhibit Solicitude for Foreigners

By J. A. ROGERS

Richmond, Va.—Those who have never been south of the Mason-



Mr. Rogers

in the North can have no idea what their Southern brethren are really up against. And Virginia is highly civilized compared with Mississippi. In those three hours I learned more about the psychology of the Southern white man than I have in three years.

At a similar hearing in any Northern legislature, except perhaps states like Indiana, the issue would be whether there should be segregation. At that hearing in Richmond, segregation was taken as a prime necessity by both attackers and advocates of the bill. As I heard both sides vaunting of white supremacy and of the magic qualities supposed to inhere in the purity of Anglo-Saxon blood—God only knows what that is—I really couldn't decide which side I objected to the more. If anything, my sympathies were with the advocates for they at least were frank, while the attackers attempted to pacify and smooth over, and really seemed so alarmed over the Chinese and the Japanese that one would have thought they were the citizens and the Negro the alien.

Well, the Japanese have battleships and the colored folks—well

#### Hampton Institute

Dixon line may think they know something about the real color struggle but it is my firm conviction that they don't. I say this after hearing the arguments on the so-called race integrity bill which came up recently for a hearing before a committee in the Virginia Senate. So-called Negroes who have always lived in the North can have no idea what their Southern brethren are really up against. And Virginia is highly civilized compared with Mississippi. In those three hours I learned more about the psychology of the Southern white man than I have in three years.

Hampton was accused of the "horrible practice of social equality." Delegate Massenburg who led the attack began with the usual bunk about the love for colored folk and that "Virginia will never enact any bill hostile to colored people," but that he "couldn't see where colored people could be offended by segregation laws." He painted a horrible picture of the conditions said to exist at Hampton and fearful results that would follow if not checked—said horrible conditions being that citizens of different colors sometimes sat side by side in an assembly hall there.

The next speaker was Col. W. S. Copeland, publisher of the Newport News Daily Press, who also vehemently protested how fond he was of colored folk. Indeed everyone, friend and foe, was telling so much how he loved us that I had great difficulty in restraining myself from shedding a few crocodile tears, too.

The colonel who told the usual story about his people having owned slaves, his black mammy, and so on said:



"The niggers in that institution are being taught that there ought not to be any distinction between themselves and white people. If you wipe out the color line we are gone. There will be no power on

J. A. Rogers, author-journalist, writing of his impressions of the Virginia General Assembly gained while recently attending the senate hearing on the Massenburger bill, asserts that non-Southerners know nothing about "the real color struggle." He says "so-called Negroes who have always lived in the North can have no idea of what their Southern brethren are up against."

Mr. Rogers witnessed, according to the story below in his own words, a group of Virginians frantically endeavoring to enact a law against a group of citizens which the state is afraid to apply to Chinese, Japanese and other non-white aliens. He heard the Norfolk Journal and Guide referred to as one of the most powerful organs of opinion among Negroes and accused of making "this breaking down of color line a matter of principle." In the opposition to the measure he saw great solicitude for "Chinese and Japanese gentlemen"; a feared reflection its passage might have on the white race.

earth to prevent the nigger from entering our homes and marrying your daughter. We are going to have serious trouble if you do not pass this act to protect our citizens and our womanhood against this horrible practice of social equality."

Using the Dennishawn Players who danced at Hampton Institute as a horrible example the colonel raved:

"There they were beautiful white women in the nude with nigger youths gazing at them and there was the flower of our womanhood seated next to the black. There are a certain amount of our women who cannot resist temptation and it is our duty to protect them by maintaining the barrier that Southern manhood has always stood for."

#### Attacks N. A. A. C. P. and the Journal and Guide

John Powell, founder of the Anglo-Saxon clubs, speaking in favor of the bill began by praising "the Negroes of Virginia for not pressing against the color line." He bitterly attacked the N. A. A. C. P.; those who were responsible for the chorus of colored women which recently refused to sing in Washington, D. C., as well as those who

attacked Roland Hayes for singing before a segregated audience. "I warn you, gentlemen," he said, "that Virginia which has maintained the color line for three hundred years has been chosen for attack because of its well-known leniency. The Norfolk Journal and Guide, the leading organ of opinion among Negroes in making this breaking down of the color line a matter of principle. Nothing could be more incendiary than to oppose this bill."

#### Unnatural Shades of Color

Rev. Dr. Love, white, in opposing the bill, took a slap at persons of mixed ancestry. This man of God who perhaps preaches that God made us all spoke of the "unnatural shades of color due to race mixing." He declared that he was in favor of segregation and Anglo-Saxon ideals but said that the proposed bill was unjust because it would impose a law upon the whole state in order to correct a condition said to exist at Hampton.

The bill, he further said threw "an unwarranted reflection on the white race, the presumption being raised by the bill is that all over Virginia the white people must be restrained by law from promiscuous mingling and association with Negroes." The reverend gentleman seemed especially exercised over the fact that Chinese, Japanese, and other colored aliens, not now affected by the present jim-crow laws which he favors for Negroes, would be included in the bill.

The bill, which requires "the separation of white and colored persons at public halls \* \* \* public assemblies etc." includes all non-white persons. This, he said, "includes the chapels at the University of Richmond, Union Theological Seminary and other like institutions. This is an application of race agitation with a vengeance.

The churches are fighting hard to keep the Chinese and Japanese from being included. Think what it would mean to our missionaries in the East. This document made into a law would put Chinese students and gentlemen who come to Richmond to patronize commercial houses and buy tobacco in jim-crow cars.

The reverend gentleman said a mouthful when he began to play on the pocketbook nerve. The seminaries referred to might also find a shrinkage of income should foreign students be frightened away. But fancy making a law against a group of citizens which the state is afraid to apply to aliens. Such a thing could happen nowhere else but in America. Still, later, we might be called upon to be loyal in a struggle with Japan.

Quite opposed as I am to segre-

gation, for once I find myself almost in favor of this bill. If passed as proposed, it would probably increase the colored population in this state to the point where it exceeded the white. Many of the most influential Virginians who now despise Negroes, as well as mixed Indians would be included. Personally, I fail to see how the bill could further humiliate Negroes. As to Hampton Institute I understand the passage of the bill would affect the white people most as it might mean the closing of Ogden Hall to them, where they have been attending shows at about a quarter of the ordinary price.

But, as I have said, I suppose the Japanese will be excluded because they have a government and battleships, however, the frantic attempt to keep them out of the jim-crow car is the best proof that riding there is considered a disadvantage and an insult.

Members of the legislature, who as was said, got quite panicky when they heard DuBois' editorial as to what Dr. Gregg should have answered, clamored for Dr. Gregg who was absent, and wanted to know whether there were any "100 per cent Virginians" (white, of course) on the faculty at Hampton.

#### Social Equality

Rev. W. T. Johnson of the First Baptist Church made a soothing diplomatic speech, saying that he loved the white race. He said: "I regard your race as mine for I love you and you love me." He went on to tell "of the cordial relations that exist in our beloved state of Virginia," how the Negro had served loyally in the war and how the proposed legislation would bring "discouragement, uneasiness, and discomfort." He further denied that the Negro wanted social equality. It was only justice he asked.

#### To Correct Situation

One of the trustees of Hampton Institute, whose name I did not hear, but later learned was Homer L. Ferguson said that he was one of the largest employers of Negro labor in the state, and that during all his life he had never met with anything else but respect from colored people. He said that such agitation unsettled his employees and generally hindered labor conditions throughout the state.

He promised to do what he could toward "correcting" conditions at Hampton but insisted that the students could not be taught that they "belonged to an inferior race or none of them would ever come." He added:

"One interesting fact is that we are all in favor of segregation \* \* \* the situation at Hampton will be corrected or we South-

ern men will get off the board. The students are taught not to mix with the white race but Northern teachers make it difficult."

The gallery was full of white people but the only colored ones present besides Dr. Johnson were visitors to the city—Mr. Louis G. Gregory, Bahaist lecturer, and myself.

Both of us had a rather interesting experience. A white man, half drunk, came over to where we were sitting, and waxing quite confidential told us that he had served in the state legislature for eight years, and regaled us with a story of his sex relations with his mother's colored maid. He was a lobbyist, it seems, and predicted that the bill wouldn't pass. When I asked him whether he was in favor of segregation he replied that he wasn't since he thought that its sole purpose was the exploitation of the Negro, economically and sexually.

Next week I will tell of my interviews with Messrs. Cox and Powell and my impressions of them.

## VIRGINIANS AIMING AT RACE PURITY

NOT YET ACTED ON IN  
THE SENATE

(From Richmond, Va., News Leader,  
of March 6)

Virginia's racial integrity legislation advanced one more stage today as the new bill went to the senate with the approval of the house. It makes the marriage of a white person and a person of negroid extraction a felony, repeals the registration provision of the 1924 act, and puts upon the state the burden of proof as to a person's non-white extraction.

To attempt to intermarry with a person of negroid extraction also is a felony under the measure, and it also is deemed a felony for a non-white person to attempt to marry a white person. It provides further that marriages prohibited by the act shall be void ab initio, whether they take place in Virginia or outside of Virginia. Children from such marriages, however, shall be deemed legitimate.

Delegate R. O. Norris, of Lancaster, patron of the bill, said that its provisions had as their object the checking of the influx of negro blood into the Caucasian race in Virginia. Persons of one-eighth or less pure American Indian blood are deemed white. And the bill, he said, does not affect the offspring of marriages of Americans with Orientals, although it would prohibit the marriage of white persons with persons ineligible as citizens of the United States; i.e., Japanese and Chinese.

The vote on the bill in the house was 52 to 18. If the senate concurs the bill may have the most widespread effect throughout the country of any measure passed by a Virginia assembly since the slave trade was banned. The whole South, together with many Northern states have been watching the Virginia experiment in seeking to check miscegenation.

A companion bill making miscegenation as well as inter-racial marriage a felony is on the calendar and is expected to pass.



# Powell's Revelations Of Race Intermixing Further Reviewed

By J. A. ROGERS

In my last article I pointed out that there was much opposition to the so-called race integrity bill because it took in too much territory. The State would have had quite a job increasing its jim-crow accommodations, or rather lack of accommodation. Among the number that would be classed as colored according to the Richmond News-Leader (white) Feb. 9, would be:



Two United States senators, a United States ambassador to France, two secretaries of war, two presidents of the United States, five generals, three of the most distinguished living Southern novelists, three governors of Virginia, a speaker of the House of Representatives, two bishops, three congressmen, one rear-admiral, two judges of the Virginia supreme court, and many of the foremost officers of the Confederate army." Some of these are dead but many have no doubt left families.

The bill, as passed by the house has been considerably modified. One interesting feature of it is the wording which Asiatics are not affected but native and foreign born Negroes are. It "is not applicable to non-white foreign persons who are ineligible to citizenship in this country." That is, if you can't become a citizen of the United States you are O. K.!

## The Last Stand

To continue my review of the revelations of race-mixing, culled from official documents by John Powell, the dark-skinned Nordic agitator for a 101 per cent lily-white. The articles, if published by a Negro in parts of the South, would probably have brought the mob at his heels.

Speaking of Montgomery County Powell writes:

"In this country there is a considerable group of near-white mix-breeds, who are beginning to spread out into other communities. Although they vigorously assert their claim to a white status, the white people have never allowed it. It would be almost impossible to have them correctly recorded in the vital statistics of the State. The local registrars would meet with serious violence were they to record them as other than white. A leading citizen of Blacksburg stated that it would be necessary to take a company of troops into the section were any attempt made to record them properly."

Case No. 2 is a group of mixed Indian, white and Negro 'descended from slaves who had removed their native localities,' who call themselves Indians. Some of these people in neighboring counties 'succeed in 'passing' and in marrying whites." A county official says, "I list them as colored people, but it makes them mad to be so listed. I know they are not white, and I know that some of them have married into white families."

Another case tells of a man who "claimed that he was white, but the claim was never allowed," who cohabited with several white women of the neighborhood other than his wife, having several children, who "make no such claim, but associate with Negroes, and several of them have married Negroes."

Case 8 is of "a white woman, mother of five children and living with a husband, who was indubitably white, gave birth to a mulatto child. As the husband apparently accepted the child as his own the midwife could not do otherwise than make out the white birth certificate." (She objected, however, to the director of the city bureau, who in his report to the State registrar says: "I hesitate to change the birth certificate, but several weeks ago Mrs. X was convicted of unlawful habitation with a Negro and plead guilty—" Yet, after giving many instances as these the writer continues to speak of reversion, which, by the way, if true, would score one for Negro strain. If one "drop" of "Negro blood" could knock out ninety-nine

of "white blood", would it not show the extraordinary strength of the former? And since when has strength become something to be ashamed of?

## Slave and A White Woman

In another congressional district is the case of a slave who shortly before the Civil War ran away with a white woman, "who afterwards bore mulatto twins, both female. Owing to their white maternity, the twins passed for white and both married white men. From these unions have sprung two large groups, the R-s and the N-s. There are also white R-s and N-s in the county, but it almost passes human ingenuity to distinguish the white R-s and N-s from the mixed R-s and N-s."

Other cases deal with white women, who have presented their husbands with colored children, another who had several white children and one colored, of which the butler is believed to be the father.

## Thrown In Hog-pen

This case in another district is interesting: "Case No. 1, Loudon county (on file in the State records).

A near-white baby was born to a Negro servant and was placed by the mother in the pig-pin to be

devoured by hogs. The employer of the servant discovered the baby and rescued it. It was a girl. The couple, is now about twenty years old, has blue eyes and fair hair. Her foster parents took her to another locality where she is now living and associating with white people."

Other cases of white women, presenting their husbands with mulatto children are recorded. The husband of one of them "was absent from home for some time, and the woman bore a mulatto child." Having given other similar cases one of them from Stafford County (on file in the State records) in which both the wife and the daughter of a white man bore children for the same Negro, the writer adds: "The above cases present the most ghastly evidence of the increasing frequency of the birth of mix-breed children to white women. Formerly such cases were rare even among the lowest grades of whites."

## Zeal of No Avail

Of another district the writer says: "Although no district in the state excels the Ninth in zeal for race integrity, the infrequency of the danger has resulted in a proportionately less degree of watchfulness in guarding the color line. Hence negroid near-whites from West Virginia and Kentucky, and negroid mixed Indians from Tennessee, "Red-bones" and self-styled "Cherokees" from North Carolina have easily succeeded in 'passing'. A similar situation exists along practically the whole southern border of the state. We have seen already how rapidly mix-breed descendants of one individual can multiply and how easily and widely they may be distributed."

After giving other cases of Indians discovered to be of mixed white and Negro ancestry the writer cites the case of a Negro who after the Civil war "came to Y county and bought the home of a prominent family. Three granddaughters of this man have married white men. These white men are of prominent families and well connected. One of them has no children. The other two are men of political and financial prestige. They have children. These two men and their prominent kinspeople are exerting great pressure—successfully—to force their children into the most refined and cultured associations. They even had the assurance to send a lawyer to Richmond in 1924 to use his influence to prevent the passage of the racial integrity law."

"The case offers additional evidence that social position and wealth give no assured protection against the infusion of negroid blood. What has happened to these families in Y County may happen to any family in Virginia." In his summary and conclusion Powell says in part:

"The purpose of the forgoing articles has been to show that the forces leading to amalgamation are not confined to isolated communities in the State but are common to all ten congressional districts and are general in their distribution. We have seen that the spread of the evil has not been merely geographical, but social, until it has, in a few instances, shown itself in every register of the social gamut. Most astonishing has been the evidence discovered of the disintegration of the psychological basis of the color line, namely, racial self-respect and decency, as seen in cases of white men marrying colored women and of white women marrying or illicitly interbreeding with colored men."

"This is the most appalling and threatening feature of the situation, and immediate steps for the control must be taken. The color-line in America has been more permanent than in any other instance in history. The reason for this has been the strong tendency to place all mixed breeds on the colored side of the barrier. Until recently overwhelming majority of mix-breeds have been born to colored women and as the law provided that illegitimate children take the color of their mother, these mix-breeds even when possessing sufficient white blood for white classification, were regarded as colored. The situation changes, however, when the illegitimate mix-breeds are born of white mothers. . . . The evidence of the increase of this crime among white women cannot be taken too seriously. . . . Equally revolting is the complaisance shown in some of the cases by the white husbands of such women."

"Why drag forth from its concealment all this filth and rottenness to the offense of the sensitive eyes of dainty nostrils? God is good and verily all men are brothers. Let us ignore what is unpleasant, or at least recognize it only to the extent of applying a coat of whitewash. There are many who think and speak in this manner."

"Incomparable folly! When has whitewash proved efficacious."

Now the above expose by Powell is a graphic picture of what has been going on in Virginia and throughout the South for the last three hundred years. And going on, too, in spite of all that an equally long line of Powells, Coxes, Cope-lands, Bleases, Tillmans, Vardamans, Dixons, have been able to do. This thing to anyone possessing an intellect above the prehistoric grade of a rhinoceros would then appear is fixed in nature, and nature, as the poet says, though driven out with a pitchfork, will always return. Men and women,

who meet every day, even if they do meet only as servants and master, are going to have their likes and dislikes, their loves and hates, and their intimate associations. Will passing a law—a thousand laws hinder this

This type, though it has pared its heels and pared its toes has been about as effective in preventing race-mixing as the cur that runs yelping after an express train; or a prohibition agent who sets out to take the gin out of Virginia. Whether race-mixing is good or bad is entirely out of the question. One thing is sure that men of this type have succeeded in doing but one thing: in



fostering a tremendous amount of lack of the essential characteristics of stalwart statesmanship. The victorious opponents of the bill are the only truly worthy champions of race integrity in Virginia, and theirs was the only method which accords with the honor of the Virginia refusal to be stamped by state. With these real champions of the 'last stand' against the attack upon the Negro is willing to make on the integrity of the white man.

Their so-called African colonization plan they well-know can serve only as a decoy for ignorant and gullible Negroes. Virginia took perhaps the lead in making it difficult for the Northern labor agent to recruit labor during the great Negro migration. Now it is going to have a change of mind to the extent of furnishing millions of dollars to send them "back" to Africa!

The great objective of the men above-mentioned has been to keep the white woman out of the mixing, and they have failed, signally according to historical records. At one time there was a law that the white woman who married a Negro, became a slave for life with her husband, and that so worked as but to encourage such marriages. (See documentary evidence in "Beginnings of Miscegenation, Journal of Negro History.") Hundreds of similar laws have been passed.

The law habit is but another dope habit. "Pass the bill," wailed Copeland to the Senate, "or we're lost." "Just one shot more," pleads the dope fiend, "and I'll be a man again."

## RIDICULES VIRGINIA'S PURITY BILL

**Congratulates State  
on Its Failure**

The attitude of decent opinion upon the question of race contacts and race relations in the South is reflected in the following letter published in the Richmond News-Leader on the occasion of the defeat of the proposed "racial integrity bill" by the Virginia state legislature:

"Editor The News Leader:  
"Sir: The race integrity bill is dead and buried, we trust beyond hopes of a resurrection. It was too little for a big state and its implications were not in consonance with the honored traditions of Virginia. It might have had some questionable merit as a political gesture, but it

lacked the essential characteristics of stalwart statesmanship. The victorious opponents of the bill are the only truly worthy champions of race integrity in Virginia, and theirs was the only method which accords with the honor of the Virginia refusal to be stamped by state. With these real champions of the 'last stand' against the attack upon the Negro is willing to make on the integrity of the white man.

### CALLS BILL "MERE GESTURE"

"The subtle plea that it would preserve the integrity of the Negro race was merely a gesture, and that the bill was conceived for any special benefit for the Negroes is unbelievable. In the 'last stand' articles it was made clear that in every case the race mixture took place on the plane of the lowliest whites and Negroes. The obvious course for those desirous of maintaining race integrity is to improve the conditions of the lowly whites and Negroes, and automatically the probabilities of intermixture will be lessened. This is the more excellent way. Make the business of being a Negro more pleasant and profitable, and thereby will be banished the ghost that so haunts some who are zealous for race purity.

### MUST IMPROVE CONDITIONS FOR RACE

"Heretofore the business of being a Negro has been irksome and embarrassing. It meant slurs in conversation and ridicule in the press; it meant life in the most sordid and unsanitary part of the cities, where urban sanitation was at its lowest efficiency; it meant riding in Jim Crow cars without separate toilet facilities for the men and women, and it meant waiting for the trains in such stations as the Main St. station waiting room 'for Colored'; it meant a lack of moral safeguards for Negro women and children and bitter censure for her moral delinquencies; it meant poor educational facilities for Negro children, with theories of his mental inferiority; it meant 'first-paging' the Negro's crimes and 'last-paging' his worth-while contribution to his community's good; it meant legislation 'to keep him in his place' rather than legislation to help him to be a citizen in the fullest sense of the word; it meant being fettered in the race of life and branded as inferior for running behind; it meant being treated as a means to an end, rather than as a sharer in the civic development of his community, and above all, it meant being treated as a social menace. If there have been those who wished to escape from such plight, theirs is certainly a pardonable sin.

"When the business of being a Negro will have been made more pleasant and profitable there will be little occasion for alarm as to the Negro's position in race integrity

## RACIAL INTEGRITY ACT PUT TO TEST IN STATE VIRGINIA

**Marriage Ceremony Performed  
in Another State Adds to  
Complications**

Harrisonburg, Va., Aug. 19—Rockingham's first case under the racial integrity statute awaits the action of the new grand jury.

William Dove and Mary Grove Dove, the latter alleged to have racial blood in her veins, of the Bergton section of northwest Rockingham, were sent to the grand jury on August 17 by a magistrate. They are accused of living together in Virginia since their marriage at Cumberland, Md., last May.

Under the new law, Commonwealth's attorney, D. W. Earman, contends that it is unlawful for persons of mixed blood to live as man and wife, even though the marriage was performed in another state.

**RICHMOND VA LEADER  
MARCH 8, 1936**

## NEGROES TO OPPOSE THE RACIAL BILLS

**Will Hold Mass-Meeting to  
Protest Against Passage  
of Measures.**

Richmond negroes will meet tonight at 8 o'clock at Bethel A. M. church Third and Jackson streets, to memorialize the Virginia legislature in opposition to the racial integrity and segregation bills now pending before it, according to J. R. Pollard, colored attorney, who will preside.

"These two measures have caused

more unrest and displeasure among the colored people of the state than any other legislation ever proposed, and their enactment at this time will do incalculable harm," he declared.

"The racial integrity bill puts the proud Virginia negro at a social and economic disadvantage with the other negroes of the country. There exists no need for this bill, or even the one it seeks to strengthen.

"The miscegenation law and the customs of the races here prevent misalliances, and the Massenburg segregation bill simply tells the negro, 'We do not hesitate to punish all to get at a few.'"

It is planned to appoint a committee at tonight's meeting to take action in connection with the two bills.

## FIRST CASE IN VA. UNDER INTER- RACIAL ACT

**SAYS BROTHER'S WIFE IS  
NEGRO; BROTHER SAYS NO**

**SENT ON TO GRAND JURY**

**By William Conklin Brown  
(Courtesy of The Staunton Tribune)**

Harrisonburg, Va., Aug. 19—William Dove and Mary Grove Dove of the Bergton section were held for the action of the Rockingham County grand jury last Wednesday by a full magistrate's court with one dissenting opinion. The couple is charged with violation of the new interracial integrity law.

The court room in which they were tried was filled to capacity—this being the first case, as far as is known, in the state for violation of the recently enacted law, prohibiting the marriage of white persons to one "who has a trace" of Negro blood in his veins, and prohibits such persons from living together even if married in another state.

Miss Grove, who is very fair and of olive type, is charged with having Negro blood in her veins. William Dove married her last May in Cumberland, Md., and returned to Rockingham County recently to live.

**Couple is Ordered to Vacate**

Evidence was introduced to show that the couple were married at Cumberland, Md., after first efforts made to have the ceremony performed in Hagerstown had failed. The complaint against the couple was made by Charles Dove, a brother of the

groom who has just returned from the West.

It is claimed that Charles Dove, the complaining brother, and the groom had trouble over the disposition of the settlement of the estate on which William Dove lived with his alleged colored wife. The homestead is located at Brock Gap, in the western section of Rockingham County.

William Dove was lodged in jail, while his bride of a few months was released on \$500 bail. Conviction on the charge may carry a penalty of from two to five years' imprisonment in the state penitentiary for both parties.

Opinion in this section is very much divided, and some think that the commonwealth will have the time of its life proving the girl a Negro.



Amalgamation - 1926

# JAIL COUPLE FOR INTER-MARRIAGE

HARRISONBURG, Va., Aug. 25.—Charged with violating the new inter-racial integrity law of this state, William Dove, and his bride of a few months, formerly Miss Mary Grove of the Bergton section, were held for action of the Rockingham County grand jury Wednesday by a full magistrate's court with one dissenting vote. It will be remembered the law above referred to encountered much opposition from the press and pulpit at the time of its enactment. It has pointed out that its stringent qualifications for a "pure" strain of Nordic blood would hit some of the most prominent families of this section. The law forbids the marriage of a white person to any person "who has a trace of colored blood in his veins and further prohibits such persons living together in this state even if married in another state.

**Parallels Rhinelander's First Move**  
It is pointed out that the case parallels the recent sensational suit of Leonard Kip Rhinelander for annulment of his marriage to Miss Alice Beatrice Jones on the score that she had deceived him as to her race. The essential differences, lawyers state, are that in the case at bar, the action is in the name of a state and brought by an "outside party," the brother of the groom.  
Miss Grove, who is very fair and of the olive type of beauty, is charged with having "a trace" of Negro blood in her veins. William Dove married her last May in Cumberland, Md., and returned to Rockingham County to live.  
The complainant, Charles Dove, brother of the accused man, is said to have shown a greater interest in the probable effect the imprisonment of his brother will have upon his share in the settlement of the estate upon which William and his wife lived rather than in the issue of "racial integrity." The two brothers have previously had trouble over the disposition of the homestead which is located at Brock Gap, in the western section of the county.

**Wife Freed on Bail**  
Evidence was introduced to show that the couple were married at Cum-

berland, Md., after first efforts made to have the ceremony performed in Hagerstown had failed. The complaint against the couple was made by Charles Dove, a brother of the groom who has just returned from the West.

William Dove was lodged in jail, while his bride of a few months was released on \$500 bail. Conviction on the charge may carry a penalty of from two to five years' imprisonment in the state penitentiary for both parties.

## RACIAL INTEGRITY ACT IS PUT TO TEST IN STATE VIRGINIA

### Marriage Ceremony Performed in Another State Adds to Complications

Harrisonburg, Va., Aug. 27.—Rockingham's first case under the racial integrity statute awaits the action of the new grand jury.

William Dove and Mary Grove Dove, the latter alleged to have racial blood in her veins, of the Bergton section of northwest Rockingham, were sent to the grand jury on August 17 by a magistrate. They are accused of living together in Virginia since their marriage at Cumberland, Md., last May.

Under the new law, Commonwealth's attorney, D. W. Earman, contends that it is unlawful for persons of mixed blood to live as man and wife, even though the marriage was performed in another state.

## SAILOR'S MARRY WHITE WOMEN

**By Cable—Exclusive Dispatch**  
LONDON.—(Sunday).—The London Spectator says today that Negroes employed in British merchant ships are marrying white women in British ports.  
Deploring the tendency, the Spectator states the white women seem well satisfied with their lot.  
The Spectator's correspondent writes:

"The writer once asked a gentle, refined woman with three children of various shades of color, all with woolly hair, how she have brought herself to marry a black man, and what sort of future she expected for her children, and this was the answer:

"They make good husbands, those men. They are so thankful to us women for marrying them that they treat us like queens. They give us plenty of money; they don't drink; they are good to the children; the pay is regular while they are away, and they always come back to us. There's many a woman with a white husband worse off. The children? Well, there are such a lot of them now that nobody seems to think much about it; they don't mind them in the schools. They won't hurt."

The writer further reports that "that, apparently, was the prevailing attitude in those South Welsh ports."

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contends that it is unlawful for persons of mixed blood to live as man and wife, even though the marriage was performed in another state.

## BABY BORN TO GIRL BEFORE VA. LYNCHING

### Two Other Daughters in Same Family May Soon Become Mothers

## AFRO GETS LIGHT ON WYTHEVILLE OUTRAGE

### Lynched Man Shot While Asleep, Then Stripped Of Clothing And Hanged

WYTHEVILLE, VA.—Back of the lynching of Raymond Bird by a mob here recently was the knowledge that he had been intimate with three girls of the Grubb family here.

Bird was farm hand on the place belonging to Grover Grubb, white, on the Cooper farm, two and a half miles out of Rural Retreat. He had worked for them for five years.

Bird has a father and mother, is married and has three small children, none of them over six years old.

In the Grubb family are three girls about 12, 18 and 20 years of age.

Mary, the 18-year-old child, gave birth to a baby in the hospital about a month ago. She said the baby was white but the nurses said it was colored. She tried to have someone in Roanoke adopt it but eventually she took it home, gave it to Raymond and had him put it with a family near here. The child is plainly colored.

**In Hospital**  
The eldest girl is now in the hospital and is expected soon to become a mother. The youngest, it is believed will follow soon.

News of this occurrence spread throughout the community and the Grubbs asked Bird to leave. The girls told police they would not go back on Raymond, but they felt that he would

be safer if he would go away.  
Raymond, however, refused to leave, was arrested and lodged in jail at Wytheville. He was lying asleep when the mob broke in and was still asleep when they riddled his body with bullets.

**Stripped Naked**  
Then stripping him of his clothing, they put the naked body on the running board of the car and drove it a half mile from here to St. Paul Church, where they strung his body to a tree.

According to the Richmond Planet, the Grubbs have been mixing with colored people here for nearly ten years. They are said to be good livers and no one in the neighborhood seems to think anything wonderful of the fact that Raymond Bird was able to cast his spell of attraction over the three girls and even old man Bird himself.



## THE RACIAL INTEGRITY BILL FLARES BACK

It is probable that the author of the "racial integrity bill" of Virginia had no idea that he would cause such effects as are now making their appearance as the result of the passage of that law. It now appears that many of the large insurance companies of that state having white management but catering largely to the patronage of Negroes will of necessity be dissolved and that they can no longer continue to exist as at present. It means, in other words, that an attempt to put Negroes "in their place" has deeply wounded some of the proud Nordics of that state in a spot which, to the American white man, is always the most tender, his pocket.

Of course the harm will make itself felt both ways for the Negroes who have spent their money with these companies will find that their policies are worthless. But, having become accustomed to exploitation and poverty, their state of mind will be nothing in comparison with that of those Nordics who have maintained their "superiority" by accepting the money of Negroes.

That it is an unfortunate condition cannot be disputed but that there is fortunate side to it cannot be gainsaid. It will now be necessary in Virginia for Negroes to insure themselves, the thing which should have happened long ago. And not only is that true of Virginia but it is true of Texas and all other southern states as well. Now it must happen in Virginia but as it does happen, there will be many white men who will rue the day that such unbridled prejudice was loosed in that state where families of white, black, near white and near black had maintained close communion for so many years with financial profit to them. Truly the author of that bill has made himself famous but there will be times when he will have every feeling other than pride in the fame which is his. The good which he has accomplished, if it exists, cannot be seen but the complications which have arisen beggar description. Court cases resulting from deciding that white children are Negro; voting troubles growing out of the same law; broken families which had been satisfied in their very mixture and now the dissolution of business concerns which fed the treasury of the state and maintained some of the "best" families. Truly, that man has little of which to be proud and there is reason to feel that his fellow statesmen, at least those who have been so definitely affected by his legislation, will not allow him to forget his contribution to their discomfiture.